THE

BRITISH CRITIC,

For SEPTEMBER, 1809.

Αμεινον τῇ ἀληθείᾳ συγχωρήσαντα τὴν δόξαν νικᾶν, ἢ τῇ δόξῃ συγχωρήσαντα πρὸς τῆς ἀληθείας ἡττᾶσθαι. EPICTET.

It is better to yield to truth, and quietly give up opinion, than to hold to opinion till truth compels assent.

ART. I. *The Natural History of British Fishes, including scientific and general Descriptions of the most interesting Species, and an extensive Selection of accurately finished coloured Plates, taken entirely from original Drawings purposely made from the Specimens in a recent State, and for the most Part when living. By E. Donovan, F. L. S. Author of the Natural History of British Birds, &c.* 8vo. 5 Vols. 10l. 10s. Rivingtons. 1802—1808.

THE very meritorious services rendered by this Author to the natural history of our country have often been commemorated by us, and cannot fail to ensure to him a general approbation. We find him now employed upon a branch of the subject, which here, as well as elsewhere, stands more in need of illustration than any other. Every thing conspires to make our knowledge of fishes imperfect. The element which they inhabit, impervious to man, the secret haunts in which they breed and live, the difficulty with which they are caught, and the impossibility, in most instances, either of keeping them alive, or of so preserving

their bodies as to retain any thing of their native appearance or colours; theſe, and other peculiarities, render it extremely difficult either to trace or to communicate their natural hiſtory. Even of the fiſhes which are continually caught for the uſe of the table, little is generally known, except that they are to be found in certain ſituations, and enſnared by ſuch particular means. Of thoſe which inhabit the freſh waters, ſomething more indeed is known than of the others, becauſe they are more within reach; but the numerous tribes which people the ocean are to the generality of mankind almoſt as unknown as the caves of the ocean itſelf.

The Hiſtory of Britiſh Fiſhes is of courſe confined to thoſe which inhabit our freſh waters, or are caught occaſionally upon our coaſts; and this claſſification, if not ſcientific, is at leaſt intelligible and convenient. It has alſo this advantage, that it enables the Author, as his title-page promiſes, to make his drawings either from recent ſpecimens, or from the living animals. Of the importance of this circumſtance no one will doubt, who has been far enough from the coaſt to ſee the capture of the common mackerel. The bright and beautiful colours which are ſeen to adorn this creature, when taken out of the ſea, are ſo entirely loſt a very few hours after its death, that not a trace of them remains; and ſimilar changes are obſerved in many other fiſhes *. All indeed more rapidly depart from their original appearance than any other animals, and therefore peculiarly demand the attention which Mr. D. aſſures us he has paid in general to them. The delineations indeed are eminently beautiful, and we believe no leſs accurate; nor do we recollect any work of the ſame extent, in which the eye can be ſo much delighted with the contraſt and variety of brilliant colours. If the forms of fiſhes do not in general accord with our ideas of elegance, their colours have undoubtedly as much attraction as can be wiſhed.

The plates in theſe five volumes amount to 120, repreſenting ſo many different ſpecies of fiſhes: theſe, however, belong to no more than thirty-five genera, of which the moſt numerous are the *Cyprinus*, or Carp; the *Gadus*, or Cod; the *Labrus*, or Wraſſe; the *Pleuronectes*, or flounder-tribe; the *Raja*, or Ray; and the *Salmo*. Of many others, there are not more than three or four ſpecies here deſcribed, and of ſeveral only one.

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* The ſhad in particular, another common fiſh, is remarkable for ſuch a change. See the deſcription at Plate 57. See alſo Zeus Luna, at Plate 97.

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The plan of this work is exactly ſimilar to that of the other publications by the ſame author. He firſt gives the Linnæan name of the fiſh, then 2. the Engliſh name; 3. the Linnæan order to which it belongs; 4. the generic character; 5. the ſpecific character; and 6. the ſynonyms, with references to the authors by whom it has been deſcribed or figured; 7. and laſtly, a popular deſcription in Engliſh, with ſuch remarks as appear to him of importance to elucidate the ſubject. The authors regularly quoted are, Gmelin's edition of the Syſtema Naturæ. Ray, Pennant, and all the Ichthyologiſts, among whom Dr. *Bloch* is often, in the firſt volume, called *Block*; but the error is afterwards corrected.

With a reaſonable attention to the means of attraction, the Author has opened his work with the figure of perhaps the moſt beautiful and curious fiſh that ever viſits our ſeas—the Sapphirine (or rather Sapphirine) Gurnard; whoſe cœrulean and ſpotted fins, or wings, as they might be called, with his other brilliant colours, irreſiſtibly detain the eye of the obſerver. The ninth plate offers another ſingular beauty, the *Dragonet*, or *Callionymus Lyra*, formerly called the Yellow Gurnard, but properly changed by Mr. Pennant. But we muſt not ſearch for beauties only, which are rather ſparingly ſcattered among our native fiſhes; we muſt look for our ſpecimens of the work rather among the ſpecies that are rare. The *Sparus Raii*, or Ray's toothed Gilthead, unites both qualities. It is ſo rare, that Linnæus and his editor have not ventured to mention it; while the fine blue colour of its back, powdered with golden ſpots, entitles it to admiration. Mr. Donovan thus deſcribes it:—

"The toothed Gilt-head is to be conſidered as the rareſt of the fiſh tribe hitherto diſcovered on the Britiſh coaſts, with the exception of two or three very doubtful ſpecies mentioned by Pennant, after Ray and Willughby. A fiſh of this kind (the toothed Gilt-head) was communicated to Mr. Ray by Mr. Jonſton, a gentleman of Yorkſhire, who informed him it was found at the mouth of the Tees, on the 18th of September, 1681; and a figure of it was in conſequence given in Willughby's work, where it appears under the following deſignation. *Brama marina cauda forcipata.* To this account and figure Mr. Pennant refers; whether he ever ſaw the fiſh itſelf is uncertain: for he does not ſpeak of it as a native of our ſeas, upon any other authority than that of Ray above quoted.

"Since the time of Ray there is no inſtance within our knowledge on record, to prove that the toothed Gilt-head has been taken, or ſeen upon our coaſts, till the year 1792, when a fiſh of this ſpecies was caught at St. Andrew's, Scotland, and preſented

by James Lumſdaine, Eſq. of Innergellie, to the late Mr. Weeks, Proprietor of the Edinburgh Muſeum, who cauſed it to be finely preſerved, and exhibited. After the diſſolution of the Muſeum the ſubject came into our poſſeſſion, and thus enabled us to ſubmit a figure of this extraordinary creature to our readers, the drawing of Plate 37 being taken from it.

"We have reaſon to believe that our ſpecimen is the only one of the ſpecies that has been found on the Britiſh coaſts ſince the year 1681; and if we may be allowed to judge from the figures given by Ray, is far more complete than his was at the time his drawing was taken. The execution of his figure, however bad, is certainly excuſable, when we conſider the ſtate of the imitative arts in this country at thoſe days in which he lived; but there are ſeveral miſrepreſentations in the character of the fiſh itſelf that can only be accounted for by ſuppoſing the ſpecimen in his poſſeſſion had ſuſtained conſiderable injury. For example, the dorſal and anal fins are divided into a number of ſmaller fins, or rather tufts, in a whimſical manner; a miſtake that ſeems to have ariſen from the mutilated ſtate of the fins, the membranes of which were moſt likely ſplit in various places, and might ſuggeſt to the artiſt the idea that they were really to be ſhewn as diſtinct fins: all the ſcales with which the fins are imbricated ſeem to have been rubbed off, and the ſpinous rays are alſo wanting. The omiſſion of the lateral line may be an overſight: the teeth perhaps were mutilated, or at leaſt are very careleſsly expreſſed: they appear perfectly ſetaceous, and at the ſame time the two teeth which are larger than the reſt in the under jaw, are entirely omitted. In Pennant's figure, which ſeems to be an improvement upon that of Ray, the divided portions of the dorſal and anal fins are connected in a proper manner; they are ſlightly imbricated with ſcales, and the canine teeth are repreſented, but ſtill the lateral line is wanting.

"This ſpecies has been captured on the coaſt of France as well as England: in the former it is obſerved to be ſcarcely more frequent than with us. Duhamel, in his hiſtory of fiſhes, delineates it, as does alſo Bonaterre, but the drawing of the latter is confeſſedly a copy from Pennant's. The figure of Duhamel is defective, wanting the ſcales upon the fins. Bloch has given an incomplete repreſentation of it alſo, his ſpecimen not having the two canine teeth in the inferior jaw; a circumſtance which this author does not paſs over in ſilence. He animadverts upon Pennant, for having repreſented two ſuch teeth, obſerving that they were not found either in his own fiſh, in the figure of Ray, nor in that given by Duhamel; and hence infers that Pennant is in an error. This remark of Bloch is equally vague, and contradictory, for Duhamel ſhews them very diſtinctly, as well as Pennant; and it is only evident that they were accidentally wanting in the ſpecimen in Bloch's collection, for in that which we poſſeſs they are perfectly diſtinct.

" Neither Linnæus, nor Gmelin after him, ſpeak of this ſpecies: perhaps they were unable to aſcertain its characters from Ray, and having never ſeen the fiſh, did not think proper to hazard any opinion concerning it. Bloch, who mentions this, aſſigns to it the ſpecific name of *Raii*, in memory of Mr. Ray, who firſt introduced the ſpecies to our obſervation; a name we feel it highly proper to retain. The character which Bloch has offered for its ſpecific diſtinction, with ſome addition, we have adopted likewiſe; we agree with him, that the imbricated ſcales on the fins are a ſtriking character of the ſpecies, at the ſame time that the canine teeth, which were not viſible in his ſpecimen, are in our mind of too much conſequence to remain unobſerved. *Sparus dentex*, *Sparus Cynodon*, &c. are furniſhed with canine teeth, but in thoſe ſpecies they are ſituated in both jaws, and in other reſpects they are quite different from the toothed Gilt-head. Duhamel calls our fiſh La Caſtagnole, a title, it will be proper to appriſe the reader, under which three diſtinct fiſhes are known in France: the Caſtagnole of the Genoeſe and Sardinians is another fiſh likewiſe.

" The dorſal fin, in our ſpecimen, contains thirty-ſeven rays; the pectoral fin twenty-four; ventral fin ſeven; anal fin thirty-one; tail fin twenty-five." Pl. 37.

Another very remarkable fiſh is the *Centriſcus Scolopax*, in Engliſh, the Snipe, or Trumpet-fiſh; which is beautifully figured in Plate 63, and thus characterized by the Author:—

" Centriſcus Scolopax is to be conſidered as one of the moſt choice of our Britiſh fiſhes. Mr. Pennant never met it, nor does he mention it on the authority of any other obſerver in the Britiſh Zoology. We are acquainted with one or two, if not more, well authenticated inſtances of its having been obſerved upon the weſtern coaſts of England, about Devonſhire and Cornwall. In the adjacent ſeas, to the ſouthward, this curious fiſh becomes rather common, eſpecially towards the coaſt of France, where the fiſhermen diſtinguiſh it by the name of *Bécaſſe*, and *Bécaſſe de Mer*, the Snipe-fiſh, or Sea-ſnipe. And again, in the Mediterranean ſea it is more abundant ſtill, being commonly brought with other fiſh to the markets for ſale. The fleſh of this ſpecies is very palatable, and wholeſome, according to the accounts of thoſe who have viſited the ſouth of Europe, and eaten of them, but being ſmall they are eſteemed of little value.

" This is a fiſh of ſingular conformation; nor is it, in our opinion, more remarkable for its ſingularity than its uncommon ſhare of elegance. It ſcarcely ever exceeds the ſize of our figure. The whole body is covered with rigid, pointed ſcales. Its colour is variable, from a pale red to a purpliſh, or ſanguineous colour, and in one of two ſpecimens in our collection, the ſides and abdomen are gloſſed with a rich yellow, or golden colour.

"Although this fish be not of the voracious kind, which the ſtructure of its elongated jaw muſt render impoſſible, it may prove itſelf, on ſome occaſions, a formidable enemy to other fiſhes of a diminutive ſize, being capable of inflicting a grievous wound with the ſtrong ſerrated bony ſpine, or proceſs, which conſtitutes the firſt ray of the anterior dorſal fin. Beſides this ſpine, the ſame fin contains three other rays of a bony texture, but theſe are ſlender, and, comparatively to the former, very ſmall. The rays of the ſecond dorſal fin are ſoft, and amount to nine in number: in the pectoral fin are fifteen rays; ventral ſeven; anal thirteen; and caudal fifteen.

The diligence and attention of Mr. Donovan have enabled him, in many inſtances, to correct the accounts of all preceding Ichthyologiſts; of which inſtances will be found in the account ſubjoined to Plate 66, 70, and many others. He differs occaſionally even from that very accurate naturaliſt, Dr. Shaw *; but ſuch, we are convinced, is the liberality of that author, that he will welcome truth, though it may be inconſiſtent with his own previous opinions. No man can obſerve every thing; and if offence be not given in the mode of diſſent, every candid naturaliſt will doubtleſs admire the felicity, or commend the attention of the inveſtigator, who has the opportunity or the ſagacity to diſcover ſomething that had eluded his obſervation. Thus will truth at length be obtained. We could wiſh that Mr. Donovan would make this part of his works a complete Hiſtory of Britiſh Fiſhes, as he has already determined to complete his account of Britiſh Inſects.

ART. II. *The Reign of Charlemagne, conſidered chiefly with reference to Religion, Laws, Literature, and Manners. By Henry Card, A. M. of Pembroke College, Oxford.* Octavo, pp. 208. 6s. Longman and Co. 1805.

THE hiſtory of Charlemagne derives particular intereſt and importance at the preſent day, from the reſemblance which many of the circumſtances, recorded in its pages, bear to thoſe in the hiſtory of a more ſanguinary conqueror, who, in our time, has alſo encircled his temples with the *iron*

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* See on Plate 94, and elſewhere.

crown of Italy. In the great outline of character, however, the *hero* of the eighth, and the *tyrant* of the nineteenth century, are extremely different; the former, though deeply ſtained with blood, laboured, by ſalutary laws and diſcipline, to reform a barbarous race, while the latter has unfeelingly renewed, in a poliſhed and enlightened age, all the horrors, atrocities, and perfidies prevalent in the moſt rude and barbarous times. The contraſt, at leaſt in this particular reſpect, is ſtriking; and to bring forth to our view, from the obſcurity in which they have been long buried, owing to the remoteneſs of the period in which Charlemagne lived, the more brilliant and exemplary parts of his character, as a *ſovereign* and a *legiſlator*, which is all that Mr. Card profeſſes in this ſketch of his life, is a meritorious undertaking, and may be productive of eſſential benefit to ſociety. Contrary to the practice of the modern *Innovator*, who, with the arms of France, has every where endeavoured to introduce among the ſubjugated nations the laws, cuſtoms, and manners of the diſſipated people who have thus abjectly bowed down to his juriſdiction, Charlemagne permitted the conquered Lombards to preſerve inviolate their ancient rights and privileges, both civil and religious. Though the abſolute ſovereign over various and diſtant nations, with the ſole exception of the Saxons, whom he treated with unrelenting ſeverity, on account of their repeated rebellions, "he abſtained," ſays Mr. Card, "from altering the internal police of a conquered country, ſo long as it practiſed the leſſons of obedience." P. 10.

Leaving, therefore, the military atchievements of this invincible warrior among that people, the Saracens and the Huns, to the blazoning pencil of other hiſtorians, Mr. Card confines himſelf to the review of deeds diſtinguiſhed by leſs dazzling, but more ſolid and laſting glory, and after a rapid but intereſting ſummary of the leading events of Charles's life, which occupies the firſt chapter of the volume, he proceeds to conſider his conduct and laws, as influencing the religion, laws, literature, and manners of the period in which he flouriſhed. That period was dark and barbarous in the extreme. The *Religion* of Chriſt had long been degraded by the groſſeſt mixture of ſuperſtitious rites, derived from pagan temples; and the worſhip of idols was not only tolerated, but eſtabliſhed by the decrees of the ſecond Nicene council. The biſhops were equally haughty and illiterate; affected the pomp of ſecular princes; kept, like them, ſeraglios of concubines, and in ſhort were plunged in all their diſſipation. Charlemagne reſolutely ſet about the reformation of theſe

crying abuſes. Under his ſanction at leaſt, if not dictated by himſelf, the book known by the name LIBRI CAROLINI, ſeverely, and almoſt with the ſpirit of Luther, attacking the worſhip of images, the burning lights, and ſuming incenſe, uſual in the Roman churches, was publiſhed. By ſevere decrees he humbled the pride and corrected the diſſolute manners of the ſuperior clergy; forbidding them to be arrayed as they had been accuſtomed, in military inſignia, and to engage in the barbarous pleaſures of the chace. With reſpect to the *laws*, they had been ſo openly trampled upon by the great feudal chiefs of that day, that to oppoſe the career of their cruelty and tyranny required all the wiſdom and all the vigour of a mind like Charlemagne's. The method which he took to re-eſtabliſh juſtice on a firm baſis through his vaſt empire, by means of the MISSI DOMINICI, or Royal Envoys, as well as his endeavours to aboliſh the deſtructive practice of *duelling*, ſo common in thoſe chivalrous days, deſerve particular notice, and on theſe ſubjects we ſhall permit Mr. Card to ſpeak for himſelf, as the quotation will afford no unfavourable ſpecimen of his ſtyle and manner in this work.

"The Miſſi Dominici, or royal envoys or inſpectors, owed their eſtabliſhment to Charlemagne, and if hiſtory had left us no other memorial than this inſtitution to evince his affection for the public good, and his wiſdom to attain it, we ſhould deem it ſufficient to place him in the eyes of poſterity as worthy of ſwaying the deſtinies of a great empire. The beginning of his reign was diſturbed, according to a former obſervation, by a croud of factious nobles, but by his valour and firmneſs, addreſs in dividing, eloquence in reuniting, and art in penetrating all, he had ſucceeded in fruſtrating every attempt againſt his own perſon. Yet to protect the people at large from the oppreſſion of theſe nobles, and their train of dependents, by the due adminiſtration of juſtice, and to provide for its regular ſecurity, required views of political juſtice more liberal and enlightened, and efforts of reſolution more ſyſtematic and ſteady than thoſe which had guided the conduct of his predeceſſors. Before Charlemagne came to the throne of France, numberleſs were the vexations inflicted by theſe potent chieftains and their ſatellites, over the middle and more indigent claſſes of the ſtate; and ſome of the moſt turbulent and daring ſpirits among their order even carried their pretenſions ſo far, as to uſurp a great part of the royal revenues, and to exerciſe almoſt the whole judicial power. By tolerating theſe proceedings any longer, the monarch clearly foreſaw that induſtry would be ſtifled, the cultivation of the lands neglected, and commerce, then in its infancy, ruined. To find, therefore, an immediate and permanent remedy for theſe evils, the Miſſi Dominici were created;

created; by whoſe means the adminiſtration of juſtice was ultimately brought into the hands of the ſovereign. Appointed by him, and attached by every motive of intereſt and gratitude to his perſon, Charlemagne felt no apprehenſions in delegating to them an authority almoſt regal, to enſure the reduction of the higher ranks of the community to ſome degree of dependence and ſubordination. Theſe confidential ſervants of the crown were empowered to hold aſſemblies in the different provinces of the kingdom four times in the year; to which the biſhops, abbots, counts, judges, and other chief magiſtrates, eccleſiaſtical and civil, were obliged to repair either in perſon or by deputy. In them the affairs of the province were diſcuſſed, wrongs redreſſed, grievances removed, and whatever related to the public or private ſervice, finally arranged and ſettled. Thus ſupported by the prince, and entirely at his diſpoſal, the Miſſi Dominici were admirably formed to accompliſh effectually his entire wiſhes. To profit by the jealouſy of his rebellious lords, to divide them, by their mutual hatred to inſpire them with a love of loyalty, to flatter their ambition by dignities, their vanity by praiſes; to reſtrain ſome by fear, ſome by ſhame, and others by honour; in ſhort to derive from each paſſion, each vice, and each virtue, ſome impreſſion favourable to the national tranquillity and happineſs. Independent of this inſtitution making ſo great a figure in the reign of Charlemagne, from the ſubſtantial benefits it imparted to the great maſs of the people, it alſo poſſeſſes claims to our notice as ſerving in the judgment of ſeveral hiſtorians and antiquaries, for the model of the ſubſequent parliaments of France.

" Although Charlemagne utterly failed in his wiſe and laudable attempts to aboliſh duels, yet by endeavouring to render them ignominious from the weapon he appointed to be uſed upon thoſe occaſions, he extinguiſhed in a great meaſure the practice of private wars, which he declared was an invention of the devil, to diſturb and annihilate the peace and happineſs of mankind. The effects of this right, which individuals aſſumed of levying war againſt each other, for any great or trivial offence, muſt oftentimes have been fatally felt both by the old and the young, the rich and poor. The emperor therefore ordained, that if any perſon had been guilty of a crime, or had committed an outrage, he ſhould immediately ſubmit to the penance which the church preſcribed, and offer to pay the fine which the law had ſettled. Should the offended perſon or his kindred be diſſatisfied with that ſpecies of reparation, and dare to exact vengeance by force of arms, then their lands and properties were to be confiſcated, but we doubt if the humanity of Charlemagne would have been ſo prompt in endeavouring to ſuppreſs this mode of appeal to the deciſion of the ſword, if he had not diſcovered its manifeſt tendency to weaken and curtail the power of the crown. Under the notion alſo of robberies as well

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as other violent diſorders ariſing chiefly from this ſyſtem of private warfare, it was enacted that thoſe perſons who were found guilty of crimes of that deſcription ſhould atone for the firſt offence with the loſs of an eye, for the ſecond with the loſs of the noſe, but the third offence, if they ſtill perſiſted in their vicious courſes, was puniſhed with death. It is, however, worthy of obſervation, that the natural quickneſs and good ſenſe of Charlemagne was ſometimes enveloped in the thickeſt clouds of error and deluſion, which led him to ſanction laws that could have been preſcribed only by the greateſt imbecility and folly. The following trial deſerves well to be recorded, as it was determined in the preſence of the emperor. In 775 a diſpute happened between the biſhop of Paris and the abbot of St. Deny's, reſpecting the property of a ſmall abbey. Both parties brought forth their deeds and records, in order to ſubſtantiate their claims to it. Inſtead, however, of examining theſe deeds and records, the queſtion was referred to the judicium crucis. Each of them produced a perſon who ſtood before the croſs, with out-ſtretched arms, during the celebration of maſs; and he who was employed to repreſent the abbot, gained the cauſe merely becauſe his adverſary firſt became fatigued and changed his poſition. It would be tedious alſo to recount the various forms of appealing to the juſtice of God, by fire and water, and other extravagant and prepoſterous experiments." P. 123.

Although it may appear like a ſoleciſm to talk of the *literature* of an age almoſt barbarous, and of its patronage by an emperor, who is ſaid not to have been able to *write*, though that ſingular fact is by no means abſolutely proved*, yet muſt thoſe expreſſions, under certain limitation, be admitted; for the age poſſeſſed *literature*, though it was for the moſt part confined to the breaſts and cloſets of the clergy, and if Charlemagne himſelf, from a defective education, could not uſe the pen of compoſition, there were always men of profound erudition at hand, to direct his talents, and mature his plans. Inſtigated by his zeal for the improvement of his ſubjects, Charlemagne invited to his court from all quarters the moſt celebrated ſcholars of Europe. He firſt willingly ſubmitted himſelf to their tuition and inſtruction, and then cauſed the ſacred flame of ſcience to be diffuſed through his empire. On theſe diſtinguiſhed men he heaped preferments without end. The richeſt abbeys, biſhoprics, and other eccleſiaſtical dignities, were the remu-

* See the note in p. 3 of this volume, and the authorities there referred to.

neration of genius and learning, devoted to the civilization of his ſubjects. In every province he cauſed public ſchools to be erected; and not only appointed the biſhops of the reſpective provinces to be the guardians and ſuperintendants of thoſe inſtitutions, but as far as the multiplicity of public buſineſs would admit, he occaſionally viſited them himſelf, and obſerved the progreſs, and inſpected the compoſitions of the ſcholars. The children of the rich and the poor were there treated without any other diſtinction, than that to which ſuperior talents and induſtry entitled the poſſeſſor. Rewards, not dealt with a penurious hand, were the ſtimulus to exertion; and imperial applauſe crowned the efforts of genius. In his ſuperb palace itſelf, of the decorations of which the authors of that day are laviſh in the praiſe, he inſtituted an academy, of which the various members aſſumed the name of the claſſic to which each was moſt devoted, or of the muſe which he moſt admired. Angilbert, of high birth, and of equally diſtinguiſhed talents, was the HOMER of this illuſtrious band; Theodolphus ſoared with the wing and the title of PINDAR; Eginhard, the emperor's ſecretary, from his attachment to the hiſtoric muſe, was KALLIOPIUS; and his learned and poliſhed tutor Alcuin was HORACE. They converſed, they correſponded under theſe reſpective appellations, and the ſages of Greece and of Rome, ſeemed to be revived, with new ſplendour, in the inhoſpitable deſerts of Weſtphalia.

The extenſive effect which theſe ſtrenuous exertions in favour of ſcience and civilization could not fail to have on the *manners* of a nation, muſt be evident; and accordingly, from being a race for the moſt part immerged in ignorance and barbarity, both his French and German ſubjects began to aſſume that poliſh which the cultivation of letters, and an enlarged intercourſe with their fellow-mortals, had a natural tendency to promote. The great nobles and eccleſiaſtical dignitaries were the example to which the inferior claſſes looked up, in thoſe feudal times, with almoſt idolatrous veneration. Thoſe ſources being purified, the current of reformation ſpread widely and rapidly through the country. The love of oſtentatious parade in dreſs and furniture, ſo natural to thoſe whoſe ſmall intellectual improvement led them to conſider external ſplendour as the great badge of nobility, by degrees ſubſided; and more juſt notions, with reſpect to the diſtinctions of human ſociety, began to be entertained. The table no longer groaned under the weight of viands of high coſt, of exquiſite flavour, and boundleſs variety, but became the board of œconomy and frugality;

ſrugality; while the groſs bacchanalian intemperance, to which the Germans were in a particular manner addicted, was exchanged for a more rational and manly enjoyment of the gifts of providence. In this reſpect the monarch himſelf had ſet his courtiers a great and laudable example, for *his* table was ſeldom decorated with more than four diſhes, beſides roaſted veniſon, procured in hunting; and the ſkin of an otter, thrown over a tunic of wool, edged with ſilk, with a plain blue ſaſh, except on days of great public pomp and ſplendor, formed the dreſs of the potent emperor of the Weſt.

Such was this great character, the ornament of an age which he found immerſed in darkneſs, but which his genius illumined. Happy would it have been for the nations ſubjected to his ſway, if to his bigot ſucceſſor on the throne had deſcended any portion of his vigour, or his talents. That unhappily was far from being the caſe. In a few years the vaſt empire which his valour had ſecured, and his wiſdom conſolidated, was torn to pieces by rival claimants, and his ſubjects became gradually plunged in their priſtine barbarity.

If, inſtead of dilating on the military glories of diſtinguiſhed princes, the pen of hiſtory were always employed, as Mr. Card has employed it, in recording only their benevolent and laudable actions, how replete with inſtruction would be her page; how repreſſed the ambition which, for the ſake of being blazoned on that page, plunges in ſcenes of blood that make humanity ſhudder. Approving his plan, and gratified by the ſelection of intereſting facts, preſented to our conſideration in this account of the Reign of Charlemagne, we ſhall not ſtop to notice trivial errors; nor, by unkind ſtrictures, damp the ardour of abilities exerted in the ſacred cauſe of virtue and of ſcience.

ART. III. *Poems, never before publiſhed, written chiefly at Bremhill, in Wiltſhire. By the Rev. William Liſle Bowles.* 12mo. 197 pp. 8s. Cadell and Davies. 1809.

WHEN a poet of eſtabliſhed fame comes before us, one part at leaſt of our taſk is ſuperſeded. We have not to try his powers, and appreciate his genius: theſe are already known and acknowledged. We have chiefly to compare him with himſelf, and to conſider whether he riſes above, or falls beneath, the elevation on which he ſtood before. Mr. Bowles

Bowles is fully entitled to this ſpecies of conſideration. He who has already publiſhed three volumes of poetry, which are widely circulated, and have given delight to thouſands, cannot but be acknowledged to have fixed his reputation on a permanent baſis. If Mr. B. has more difficulty than many of his contemporaries, in continuing equal to himſelf, it is becauſe he has already raiſed the ſcale of expectation ſo high. Some of his former poems (as, for inſtance, St. Michael's Mount, &c.) are ſo rich in harmony, and in ſentiment poetical, moral, and religious, that to equal them cannot be eaſy, even to the ſame mind by which they were produced. It is, however, eaſy for us to ſhow by ſpecimens that he is ſtill entitled to the admiration of his readers. The following juſt and animated eulogy on our country will be acceptable to every patriotic ſpirit.

" But temperate airs are thine,
ENGLAND; and as thy climate, ſo thy ſons
Partake the temper of thine iſle, not rude,
Nor ſoft, voluptuous, or effeminate:
Sincere indeed, and hardy, as becomes
Thoſe who can lift their look elate, and ſay,
We ſtrike for injur'd Freedom; and yet mild
And gentle, when the voice of Charity
Pleads like a voice from Heav'n; and, thanks to God,
The chain that fetter'd Afric's groaning race,
The murd'rous chain that, link by link, dropp'd blood,
Is ſever'd; we have loſt that foul reproach
To all our virtuous boaſt! Humanity,
England is thine! not *that* falſe ſubſtitute,
That meretricious ſadneſs, which, all ſighs
For lark or lambkin, yet can hear unmov'd
The bloodieſt orgies of blood-bolter'd France;
Thine is conſiſtent, manly, rational,
Not needing the falſe glow of ſentiment
To melt it into ſympathy, but mild,
And looking with a gentle eye on all.
Thy manners open, ſocial, yet refin'd,
Are temper'd with reflection: Gaiety,
In her long-lighted halls, may lead the dance,
Or wake the ſprightly chord: yet Nature, Truth,
Still warm th'ingenuous heart: there is a bluſh
With thoſe moſt gay and lovely; and a tear
With thoſe moſt manly. TEMPERATE LIBERTY
Hath yet the faireſt altar on thy ſhores;
Such and ſo warm with patriot energy,
As rais'd its arm when a falſe Stuart fled;

Yet

Yet mingled with deep Wiſdom's cautious lore,
That when it bade a papal tyrant pauſe,
And tremble, held th' undeviating reins
On the fierce neck of headlong Anarchy." P. 129.

The fragments of that extraordinary genius, Miſs E. Smith, of which we ſpoke with a natural enthuſiaſm *, have drawn from the poetical mind of Mr. Bowles, a tribute to her memory, no leſs elegant than animated, which we here ſubjoin;

"ON READING FRAGMENTS BY A YOUNG LADY, LATELY DECEASED.

"Oh! wert thou then ſome gentle ſpirit pure,
Sent on this earth to teach, exalt, allure;
And, ſcarce the taſk perform'd, to cloſe thine eyes
On human griefs, and human Vanities?
"Yes, gentle ſpirit! in the bloom of youth,
'Twas thine to teach Faith, Meekneſs, Wiſdom, Truth;
To look on Nature with a poet's glance,
Yet ſcorn the ſickly fopperies of romance;
With modeſty and learning, ſide by ſide,
Win without art, excel yet feel no pride!
"Alas! a harder taſk remain'd,—to bear,
Meekly, the weight of ſickneſs and of care;
The long-loved landſcapes of the peaceful Wye,
And Piercefield's rocks, to leave without a ſigh;
In diſappointment and diſtreſs, to cheer
A mother's grief, and ſteal away her tear;
Then ſink thyſelf, conſuming by degrees,
Beneath the waſting touch of ſlow diſeaſe;
Sink, pale and paler ſtill, yet wear the while
The ſame calm ſweetneſs, the ſame gentle ſmile.
"He who could ſee, ſlow ſinking into ſhade,
Virtues like theſe, unfolded but to fade,
Nor feel one tear of generous pity ſtart,
Tho' to thy name unknown, has not a human heart." P. 133.

A more appropriate and pathetic commendation has ſeldom been paid; and among the minor poems in this volume, there are few that are not diſtinguiſhed by ſimilar marks of excellence. The poems of greater extent and effort are, "Old Time's Holiday," "the Viſionary Boy," and "the Sylph of Summer;" all of which abound in paſſages of the moſt rich and varied poetry. There is, however,

* Vol. xxxiii. p. 317.

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in theſe ſomething to which we object; namely, a degree of occaſional obſcurity and abruptneſs of tranſition, which belong not properly to the clear and claſſical ſtyle of this author. If he has at all ſuffered his better taſte to be corrupted by the bad example of Southey, whom he praiſes, we regret it, but truſt that the illuſion will only be tranſient; and though he talks in one place of having "cloſed his book for ever," we hope that his genius will not let him do it; and that we ſhall have to commend, without reſerve, what he ſhall continue to write in his own original and elegant ſtyle.

ART. IV. *An Illuſtration of the General Evidence, eſtabliſhing the Reality of Chriſt's Reſurrection. By George Cook, A. M. Miniſter of Laurencekirk.* 8vo. 323 pp. 7s. Longman and Co. 1808.

THIS is a well written and valuable work. We have always been inclined ourſelves to look upon our Saviour's Reſurrection, as a ſtrong proof of his divinity and heavenly miſſion, diſtinct from all other evidences. Thoſe circumſtances of his life, and miniſtry, and paſſion, which fulfilled the ancient prophecies, were brought to paſs through the ignorance and infatuation of the oppoſing Jews; but his reſurrection was ſo immediately, and pointedly placed before them, his laſt prophecy of it, was ſo contiguous to the fulfilment, that inſtead of depending for its accompliſhment on any blindneſs or perverſe prejudices of the oppoſing party, they had every poſſible opportunity given them, of thwarting the fulfilment of the prediction, and of expoſing its fallacy, had it not been divine. Inſtead of this, the event appears to have been ſo notorious as to ſerve to expoſe the weakneſs and folly of all attempts to contradict it; and we ourſelves, in times ſo remote from the event itſelf, are able to trace and diſcover ſuch a marvellous coincidence and combination of circumſtances, as muſt ſerve to overthrow all doubts that could ariſe upon the ſubject. Mr. Cook ſeems to have viewed the matter in the ſame light, and to have made it his buſineſs to collect, arrange, and explain theſe ſeveral circumſtances, in which he has acquitted himſelf moſt ably. Many facts are placed by him in ſo ſtrong a light as to be irreſiſtibly convincing; and we not only give him credit for having proved his point, but for having brought forward ſuch

ſuch teſtimonies, as no good judge of evidence could poſſibly ſet aſide. Where we find nothing to object to, our labour is ſhortened. We would wiſh, indeed, to give the reader ſome ſpecimens of the work, but can produce only a very few of the many that we could have wiſhed to bring before him. The book is entitled to be regiſtered as a ſtandard book upon this particular ſubject, and as ſuch we wiſh to make it known to all Scholars and Divines.

The firſt extract with which we ſhall preſent our readers, relates to the conduct of the Apoſtles, after the death of Jeſus: ſuch a blow to their hopes and expectations, that had it not been done away by his reſurrection, it is impoſſible to conceive that they could have acted as they did act. The argument is not new, but it is well expreſſed. In juſtice to the author, however, we muſt obſerve, that the work is by no means deſtitute of original ideas, but as moſt of theſe occupy many pages, or are thrown into long notes, it would exceed the limits of our review to attempt to tranſcribe them.

"But this hope of eternal life which ultimately, in a great meaſure, reconciled them to the humble condition, to the poverty, in which they were to continue while upon earth, reſted entirely upon the divine miſſion of Jeſus, or upon his reſurrection; he himſelf often told them ſo; and indeed it was ſo evident, that all of them, without any particular information, muſt have perceived it.

"If, then, they ſaw [had ſeen] him, in place of riſing from the grave, mouldering into duſt, they muſt have been ſatisfied that all his promiſes were deceitful; that the delightful proſpects of future bliſs which he had ſet before them could never be realized. How ſevere muſt have been this diſappointment; with what feelings of indignation would they reflect on the memory of a man who had not only deceived them, but who, by doing ſo, had led them to renounce all which was moſt dear to them? In what manner would men in this ſituation naturally act? They could not fail to regret their credulity, to think with much ſorrow on the part which they had acted; they would be eager to hide themſelves from thoſe who had been the moſt frequent witneſſes of their deluſion; to return to the ſtations in life which they had abandoned; and to renew the kindly intercourſe, which their ill-directed zeal had induced them to ſuſpend.

"And, accordingly, we find that the apoſtles did act preciſely in this manner. Depreſſed by the melancholy event of their Maſter's death, and dreading that he was for ever ſeparated from them, they diſperſed, and reſumed the profeſſions which for him they had forſaken. And if they thus acted when their hopes were rather ſhaken than deſtroyed, is it not natural to conclude, that

that they would be confirmed in this courſe of conduct, when they found that what they dreaded had actually happened.

" Yet the fact is, if we ſuppoſe that Jeſus was an impoſtor, that the apoſtles moſt unaccountably departed from this conduct, when they muſt have been completely convinced of its propriety; for, from the time that their credulity was expoſed, and their diſappointment certain, their zeal for the honour and glory of Jeſus was renewed, and became more ardent than before; they profeſſed to remember him with the moſt enthuſiaſtic veneration; they declared that they looked to him for the bleſſing of God in this world, and for eternal ſalvation in the next. The moſt probable account of this change ſurely is that which they themſelves gave, that, at the time which Jeſus had mentioned, he did riſe from the dead; and, by repeatedly ſhewing himſelf to them, diſſipated the alarm which had ſhaken their conſtancy, and fully eſtabliſhed them in the belief of his exalted character, and of the doctrines which he had revealed to them. Unleſs this was the caſe, we muſt believe that they threw aſide all regard to what they had juſt ſhewn to be their own feelings and their own ſentiments, at the very time when every doubt reſpecting the propriety of theſe muſt neceſſarily have been removed from their minds." P. 35.

The whole of Mr. Cook's reaſoning has the ſame tendency, namely, to ſhow that what really did take place, in the days of the apoſtles, as well as afterward, could not have taken place, ſuppoſing the reſurrection of Jeſus had failed, without the moſt extravagant and prepoſterous dereliction of all the common principles of moral conduct. And this, not with reſpect to the apoſtles only, but in regard to converts and even enemies. Mr. Cook very ably combats the poſitions of Gibbon and Hume, clearly ſhowing, that ſo far from Chriſtianity being indebted for its propagation to the circumſtances which they inſiſt upon, all thoſe circumſtances, when duly examined, muſt have operated againſt it; and that ſo far from " the religious ſtate of the Roman Empire, in particular, having facilitated the diffuſion of the Goſpel, we are conducted to this plain concluſion, that we muſt ſeek, in the poſitive evidence of our religion, for the only ſatisfactory cauſe of its rapid and extenſive propagation." Mr. Cook argues very ably and correctly upon the combined impreſſions which Chriſtianity muſt have made upon the minds of Pagans. That if, for inſtance, there was ſo much of the marvellous in the power exhibited by Jeſus and his Apoſtles, as forcibly to attract their attention, there was yet ſufficient to alarm and offend their prejudices in the lowly appearance of the Meſſiah, his ſufferings and death, and in the mean profeſſions and

humble carriage of his diſciples and apoſtles. There was enough alſo to alarm their jealouſy and ſuſpicions in a religion which claimed to ſuperſede all others, to be believed upon its firſt propoſal, and which threatened ſuch ſevere puniſhments in caſe of diſobedience. This muſt have tended either to deter them from giving credit to it, or to excite ſo anxious a diſpoſition to enquire into every particular, as muſt have ſerved to detect every fallacy and deception, had it been an impoſture. Mr. Cook alſo conſiders the caſe of Popiſh miracles which have been "triumphantly" brought forward by Mr. Hume and others, in proof of the diſpoſition people manifeſt to credit the marvellous without examination, inſinuating that it was the ſame with the Pagans in their firſt reception of Chriſtianity. Mr. Cook ſhows that the caſes are plainly different, that—

"Miracles in the Church of Rome, ſo far from oppoſing the prepoſſeſſions of the people, are in perfect harmony with them;" that "they are adduced not to ſupport a new religion but to throw reverence and ſanctity around one of which no doubt is entertained." "In the caſe of Chriſtianity," therefore, he concludes, (it ſhould be the introduction or firſt propagation of Chriſtianity) "it muſt be ſuppoſed that the love of wonder, not only abſtracted from other cauſes, but directly oppoſed by the ſtrongeſt principles and feelings of human nature, by every received notion of probability, created belief. Between the two caſes, then, there is not the moſt diſtant ſimilarity, and we cannot therefore reaſon from the one to the other; to draw the ſame concluſion with regard to both, is very inconſiſtent with that genuine philoſophy, which patiently inveſtigates every ſhade of diverſity, breaking down aſſociations raſhly formed, which ſo often and ſo inſenſibly lead from truth. Whatever there may be ſaid about the credulity of Popiſh countries, let it be remembered, that it all may be admitted without warranting the moſt remote inſinuation againſt the evidence of Chriſtianity." P. 242.

We have merely endeavoured in our review of this work, to acquaint the Reader with the nature of its contents. We have by no means ſelected ſuch paſſages as might be thought moſt ſtriking; the merit of the work conſiſts in the amount of the whole taken together, and therefore it admits not of being taken to pieces, without great injury. Mr. Cook, himſelf, ſums up the argument in this manner.

"From theſe circumſtances, it is apparent that the truth of the reſurrection could have been as eaſily aſcertained, and with as little danger of miſtake, as any man in this country who wiſhed to do ſo, could ſatisfy himſelf of any public fact deeply

intereſting mankind; that the King of France, for example, was a few years ago brought to the ſcaffold; and as it has been fully ſhewn from the ſtate of the Gentile world, from the nature of Chriſtianity, and from the conſequences reſulting from embracing it, every man previous to his converſion, muſt have anxiouſly, and in a ſtate of mind moſt unfavourable to the Chriſtian cauſe, endeavoured to determine this point that Chriſt did riſe, it ſeems plainly and fairly to follow, that the ſudden converſion of ſuch immenſe numbers from every ſituation of life, of all diverſities of character and ſentiment, from every country in which the apoſtles taught, to a religion which viewed in itſelf they held in deteſtation, and the profeſſion of which they knew, was to be accompanied with the utmoſt miſery in this world, can be explained only by admitting the account which is given in Scripture, that the evidence of the reſurrection, the fact which produced ſuch effects upon the mind, was ſo ſtrong, that it was impoſſible that they who examined could have any doubt with regard to it." P. 286.

We ſhould not have given this extract, if we had not thought that Mr. Cook was juſtified in deducing this concluſion from the arguments advanced in the work itſelf, which therefore we cordially approve.

ART. V. *Aſiatic Reſearches, Vol. VII.*

(Concluded from p. 135.)

THE *eighth* article of the intereſting volume under conſideration, diſcuſſes *the Religious Ceremonies of the Hindoos, and of the Brahmins eſpecially.* It is from the pen of H. T. Colebrooke, Eſq. and is a continuation of his former ſtrictures on that ſubject, preſented to the public in the fifth volume of theſe Reſearches, and reviewed in the ſixteenth volume of our work. A third diſſertation on the ſame ſubject immediately follows in the preſent volume, and the whole *collectively* exhibits ſuch a diſplay of ſuperſtition, mixed with occaſional appearances of ſound and ſublime devotion, as cannot fail to excite in every reflecting mind the utmoſt aſtoniſhment, blended with commiſeration for the infatuated votary, who toils through ſuch a painful round of ceremonies, in hopes of appeaſing the angry deities, fabricated by his terrors. What a wretched being is man, unaided, uncheered by the light of divine revelation! He adores the elements, and trembles before a ſhadow. He ranſacks heaven and earth

for ſplendid oblations which he may preſent to idols, unconſcious of his prayers, and regardleſs of his ſufferings. The timid Indian, in particular, poſſeſſing a mind and body alike enervated, is the perpetual ſport of ghaſtly apprehenſions; and the half, at leaſt, of his life is conſumed in acts of penance and mortification; his libations to his gods are inceſſant, and his perſonal ablutions are innumerable. This conſciouſneſs of inherent impurity, theſe perpetual ſacrifices made to propitiate offended heaven, are inconteſtable proofs of the truth of that ſublime religion, which aſſerts man to be a *fallen creature;* and demonſtrate the diffuſion of a primæval tradition relative to the GREAT SACRIFICE by which ſin was to be atoned for, and heaven regained. Upon no other plan can theſe univerſal penitentiary practices and expiatory rites in the Pagan world be accounted for. The pampered infidel of Aſia or Europe may ſcoff at this aſſertion, and look down with equal indifference upon all ſyſtems of devotion, but the eye of the humble reflecting Chriſtian penetrates through the veil, and ſees the light of divine truth beam forth amidſt the groſs darkneſs of Eaſtern mythology.

The principal religious ceremonies, or, as they are termed by Mr. Colebrooke, *ſacramental duties*, diſcuſſed in this eſſay, are the worſhip of FIRE, the funeral rites of Hindoos of different claſſes and ages, and the oblations offered to MANES, or departed ſpirits. The powerful agency of elementary fire, in the operations of nature, very early attracted the notice of the anceſtors of the human race. In the tropical regions of the globe, particularly, they ſaw and trembled at its tremendous effects in the lightning, that ſtruck the ſummits of the gaunts, or ſet the foreſts of Aſia in flames. A numen was ſuppoſed to preſide in it, and to direct its energies: to that numen they paid their blind adoration, in order to avert his fury, or obtain his genial aſſiſtance. Of the ſame nature, and founded upon the ſame principle, was their veneration paid to the ſun, the planets, and the ſtarry hoſt, which they ſuppoſed to be formed of ætherial fire; as is evident from a ſolemn invocation to the *nine* planets, which is inſerted in the preſent eſſay, and which, from its great curioſity, we ſhall preſently quote. In India, FIRE-WORSHIP ſeems anciently to have taken as deep a root as among the neighbouring race of Perſians, (if the race were not originally the ſame) whoſe ſages viſited the ſprings of burning naphta at Baku. Indeed, to judge from the evidence before us, the Indians adored that element with ſtill more fervent zeal, and more numerous and complicated rites. They are detailed at length by Mr. C. from page 235 to 237 of this volume, but muſt

appear

appear so tedious, and even *puerile*, to European theologians, that we forbear to cite the passage. The sacred grass called CUSA, sandal, and other perfumed woods, and clarified butter, are profusely used in this mysterious ceremony; while the prostrations are numerous, and the *mantras*, or recited prayers, incessant. The sacrifice to the nine planets is said to consist of nine oblations, with the following address to each, verbally translated from the Sanscrit. By the *nine* planets are meant the Sun, Moon, Mercury, Mars, Venus, Jupiter, Saturn, and the two NODES, which are here exalted to planetary honours. The reader will not fail to observe, that to each orb are imputed certain influences, resembling those anciently ascribed to the starry train by the insane and exploded tribe of European astrologers.

"1. The divine sun approaches with his golden car; returning alternately with the shades of night; rousing mortal and immortal beings; and surveying worlds. May this oblation to the solar planet be efficacious.

"2. Gods! produce that [*Moon*,] which has no foe; which is the son of the solar orb, and became the offspring of space, for the benefit of this world; produce it, for the advancement of knowledge; for protection from danger; for vast supremacy; for empire; and for the sake of Indra's organs of sense. May this oblation to the lunar planet be efficacious.

"3. This gem of the sky, whose head resembles fire, is the lord of waters, and replenishes the seeds of the earth. May this oblation to the planet Mars be efficacious.

"4. Be roused, O fire; and thou [O Bud'ha] perfect this sacrificial rite, and associate with us: let this votary and all the gods sit in this most excellent assembly. May this oblation to the planet Mercury be efficacious.

"5. O Vrihaspati, sprung from eternal truth, confer on us abundantly that various wealth, which the most venerable of beings may revere: which shines gloriously amongst all people; which serves to defray sacrifices; which is preserved by strength. May this oblation to the planet Jupiter be efficacious.

"6. The lord of creatures drank the invigorating essence distilled from food; he drank milk and the juice of the moon-plant. By means of scripture, which is truth itself, this beverage, thus quaffed, became a prolific essence; the eternal organ of universal perception; Indra's organs of sense; the milk of immortality; and honey to the manes of ancestors. May this oblation to the planet Venus be efficacious.

"7. May divine waters be auspicious to us, for accumulation, for gain, and for refreshing draughts; may they listen to us, that we may be associated with good auspices. May this oblation to the planet Saturn be efficacious.

"8. O Dûrvá, which doſt germinate at every knot, at every joint, multiply us through a hundred, through a thouſand deſcents. May this oblation to the planet of the aſcending node be efficacious.

"9. Be thou produced by dwellers in this world, to give knowledge to ignorant mortals, and wealth to the indigent, or beauty to the ugly. May this oblation to the planet of the deſcending node be efficacious." P. 237.

We come now to conſider the funeral obſequies of the Indians, which are ſolemn and impreſſive, though blended with ſome abſurdities, at leaſt as they appear to us. At the point of death, donations of cattle, land, gold, or ſilver, are to be made by the expiring man, according to his ability. His head is to be ſprinkled with water brought from the ſacred Ganges, and ſmeared with its mud. That mud ſanctifies his ſinking frame, and that water is his paſſport to paradiſe. When he has paſſed the awful bourn, the corpſe is waſhed, perfumed, and decked with flowers. Soon after, a perfumed cloth is thrown over it, and it is carried by the neareſt relations to ſome holy ſpot in the foreſt, or to the banks of ſome ſacred river. It is to be accompanied by muſic of all ſorts, drums, cymbals, and wind inſtruments; conſonantly to the prevailing doctrine of the metempſychoſis, that death is only an introduction to a new ſtate of being; a change devoutly to be wiſhed, rather than dreaded. Whence, we may aſk, did the Indians derive this doctrine, and that of the gradual progreſſion of the emancipated ſoul through various ſpheres, till its final abſorption, if its courſe has been virtuous, in the SUPREME BRAHME? It is impoſſible to conceive of it otherwiſe than as a fragment, by tradition preſerved, among them, of the patriarchal dogma of the ſoul's immortality.

When the corpſe ſhall have been depoſited on a ſpot proper for the laſt ſolemn rite of burning, new lavations take place: it is robed in new veſtments, and perfumed with new odours. Then the funeral pile is carefully prepared according to the inſtructions of the ſacred books, and after innumerable ceremonies, as uſual, the body being laid upon it, with its head *towards the north*, the neareſt relation, with a brand, lighted at ſome conſecrated flame, ſets fire to it; and, amidſt a thouſand invocations on the great tutelary gods of India by the ſurrounding throng, it is conſumed to aſhes. Thoſe aſhes, and the bones unconſumed, are afterwards carefully collected with much ſolemnity, placed in a caſket, and at length reverently conſigned to that earth from which they came.

came. For ten ſucceſſive days funeral cakes, made of rice, honey, ſugar, and other preſcribed ingredients, together with oblations of *tila* and water, are offered on a ſmall altar of earth, to the manes of the deceaſed, by his ſurviving relatives. A rigid abſtinence is obſerved by them for three days and nights, and the purifying bath at length ſets them free from their pious labours. After a certain interval, however, theſe ſolemn rites are renewed, funeral cakes are again offered, and renovated luſtrations are performed. P. 247.

The oblations to MANES, or departed ſpirits, is univerſally practiſed in Hindoſtan, and in a ſimilar manner, and for the ſame reaſons, as the LARES, or good and evil genii, were anciently worſhipped in Greece and Rome, to ſoothe the benevolent, and pacify the angry *daemon*; for the word Δαιμων is uſed indifferently in a good and bad ſenſe. The oblations conſiſt of conſecrated cakes, or balls, made as before, of rice, honey, &c. to which are added, bloſſoms, perfumes, and gums, of an odorous kind, to regale the hovering ſpirit. The prieſts are alſo regaled with more ſubſtantial fare, while hymns and invocations accompany every act. Never was an amiable ſuperſtition carried to ſuch extremes, as in this enjoined worſhip of their progenitors, by them denominated SRADDHA, and here minutely deſcribed; but to enter into the tedious details of it would be attended with neither pleaſure nor advantage to our readers. P. 264.

Emerging from theſe ſhadowy horrors, we enter with delight on the conſideration of the next article, (alſo by Mr. Colebrooke,) which treats *on the rites of* HOSPITALITY, conſidered in India as one of the five great ſacraments, conſtituting the daily duty of a Hindoo. If ſome of the laws of this ſingular race of men fill us with diſguſt and averſion, how gratifying is it to find the practice of the ſocial virtues not only ſolemnly enjoined, but even ſanctioned by the precepts of religion. In countries, ſcarcely reclaimed from a ſavage ſtate, the neceſſity of practiſing hoſpitality in an extenſive manner is evident; and, to the honour of human nature, both in ancient and modern times, it has been extenſively practiſed in almoſt every age and country, but never elſewhere was it exalted to the rank of a ſacramental duty. In a country, however, where rice is the general food, and water the ſimple beverage, the rites of hoſpitality were eaſily performed. Hoſpitality, therefore, is here ſaid chiefly to conſiſt in "preſenting the ſtranger with a ſtool to ſit on, with water for ablutions, and honey, mixed with other food, for refreſhment. It ſeems to have been anciently the cuſtom to *ſlay a cow* on this occaſion, and a gueſt was conſequently called GOGHNA, a *cow-killer*." P. 288.

The information contained in the laſt paragraph will, doubtleſs, appear rather extraordinary to our readers, when they reflect upon the great, and almoſt religious, veneration anciently entertained for the *cow* throughout Hindoſtan; unleſs perhaps the Indian legiſlator meant to inculcate, that every conſideration ought to give way to the imperious duty of hoſpitality. The immenſe number of pilgrims, merchants, and other travellers, in a country where formerly there were no houſes of public reception, reſembling the Turkiſh caravan-ſerais, might give occaſion to theſe ſolemn and ſacred injunctions.

We are now introduced to ſtill more feſtive, but not leſs ſacred, rites—the *nuptial ceremonies* of the Hindoos; to underſtand which, in all their minute and relative alluſions, we ought to be complete maſters of their mythology; a variety of deities, of different powers and influence in that mythology, being invoked to bleſs and render prolific the wedded pair; and endleſs oblations of ſacred herbs and fruits loading the myſterious altars. Mr. Colebrooke, towards the concluſion of the eſſay, having given a ſummary of the whole, we ſhall preſent that abridgment to our readers, together with his reflections on the very early, or rather infantile, marriages of the Hindoos; a meaſure intended for the future happineſs of the affianced, but often productive of the moſt unhappy conſequences in the advanced life of the parties.

"The ceremonies, of which the nuptial ſolemnity conſiſts, may be here recapitulated. The bridegroom goes in proceſſion to the houſe where the bride's father reſides, and is there welcomed as a gueſt. The bride is given to him by her father in the form uſual at every ſolemn donation, and their hands are bound together with graſs. He clothes the bride with an upper and lower garment, and the ſkirts of her mantle and his are tied together. The bridegroom makes oblations to fire, and the bride drops rice on it as an oblation. The bridegroom ſolemnly takes her hand in marriage. She treads on a ſtone and mullar. They walk round the fire. The bride ſteps ſeven times, conducted by the bridegroom; and he then diſmiſſes the ſpectators, the marriage being now complete and irrevocable. In the evening of the ſame day the bride ſits down on a bull's hide, and the bridegroom points out to her the polar ſtar as an emblem of ſtability. They then partake of a meal. The bridegroom remains three days at the houſe of the bride's father. On the fourth day, he conducts her to his own houſe in ſolemn proceſſion. She is there welcomed by his kindred, and the ſolemnity ends with oblations to fire.

"Among *Hindus*, a girl is married before the age of puberty. The law even cenſures the delay of her marriage beyond the tenth year,

year. For this reaſon, and becauſe the bridegroom too may be an infant, it is rare that a marriage ſhould be conſummated until long after its ſolemnization. The recital of prayers, on this occaſion, conſtitutes it a religious ceremony; and it is the firſt of thoſe that are performed for the purpoſe of expiating the ſinful taint which a child is ſuppoſed to contract in the womb of its mother.

"On the practice of immature nuptials, a ſubject ſuggeſted in the preceding paragraph, it may be remarked, that it ariſes from a laudable motive; from a ſenſe of duty incumbent on a father, who conſiders as a debt the obligation of providing a ſuitable match for his daughter. This notion, which is ſtrongly inculcated by *Hindu* legiſlators, is forcibly impreſſed on the minds of parents. But in their zeal to diſpoſe of a daughter in marriage, they do not perhaps ſufficiently conſult her domeſtic felicity. By the death of an infant huſband, ſhe is condemned to virgin widowhood for the period of her life. If both ſurvive, the habitual bickerings of their infancy are prolonged in perpetual diſcord.

"Numerous reſtrictions in the aſſortment of matches impoſe on parents this neceſſity of embracing the earlieſt opportunity of affiancing their children to fit companions. The intermarriages of different claſſes, formerly permitted with certain limitations, are now wholly forbidden. The prohibited degrees extend to the ſixth of affinity; and even the bearing of the ſame family name is a ſufficient cauſe of impediment." P. 309.

The *tenth* article gives an account of *a method for extending a geographical ſurvey acroſs the peninſula of India*, by Major Lambton. This laudable attempt to increaſe the ſtores of our geographical knowledge of India is very honourable to the Madras government; and both this account, and the efforts of Major Lambton to carry it into execution, do him great credit. It is too full of technical terms, of local alluſion, and mathematical calculations, to be very intereſting or intelligible to European readers; but by the Aſiatic geographer will doubtleſs be ſtudied with improvement and pleaſure.

The following diſſertation *on the origin and peculiar tenets of certain Mohammedan ſects*, though written by Mr. Colebrooke, and replete with Muſſulman learning, muſt, for ſimilar reaſons, be paſſed over, without any extended ſtrictures; ſince the Coran, and the comments upon it, ſhould be before the reader, who would accurately judge of the relation or irrelevancy of many of thoſe tenets to the original dogmas of Mohammediſm, of which religion Sale enumerates no leſs than ſeventy-three * different ſects. Some of the ſingular

* See Sale's Coran, page 158. 4to.

doctrines

doctrines here deſcribed ſeem to have belonged to the code of ancient Arabian ſuperſtitions that flouriſhed previouſly to the appearance of the prophet, and might have been retained and propagated by its more early profeſſors. One of them admits not only of the migration of the human ſoul into various bodies, but alſo the tranſmigration of the DEITY himſelf, in a manner ſimilar to the incarnations of Veeſhnu: in this inſtance it ſhould therefore ſeem, that, in the courſe of ages, ſomething had been borrowed by theſe ſectarians from the fanciful theological ſyſtem of the Brahmins, and ingrafted on a code that certainly allows of no metempſychoſis. P. 240.

The *twelfth* article contains a ſummary account of *the life and writings of Avyar, a Tamul female philoſopher*, by Dr. John.

Women throughout the Eaſt, and eſpecially in India, are held in ſuch low *mental* eſteem, that we are glad to meet with ſuch a phænomenon as a *female philoſopher* in Aſia. According to this writer, ſhe was a polytheiſt, and her ethical writings are greatly admired among the Malabars. Some have even exalted AVYAR to the rank of a goddeſs, though a fallen one, for being one of the wives of Brahma, and, Eve-like, having treſpaſſed, ſhe was driven from the celeſtial abodes to earth, to perform penance for her crime. The period of her ſojourning among the ſons of men was not miſemployed; and ſhe in particular gave her attention to improve the riſing generation, or rather riſing *generations*, for ſhe poſſeſſed the knowledge of a great chemical ſecret, called CALPAM, by which ſhe prolonged her life to 240 years. Her productions are five treatiſes in the Tamulian tongue, which are taught in the ſchools of Malabar, and conſiſt of didactic precepts, and moral ſentences, tranſlations of many of which are here inſerted; but in ſome inſtances they are ſo dark and abſtruſe, even in Dr. John's opinion, that neither the maſter nor the ſcholars can comprehend them, and in conſequence are not likely to be very improving to either.

In the *thirteenth* article we have an *account of the St. Thomé chriſtians on the coaſt of Malabar*, by F. Wrede, Eſq. Theſe chriſtians were originally Neſtorians, and, on that account, inſtead of being hailed by the Portugueſe on their arrival in India, they were the objects of their unrelenting hatred and perſecution, on account of their heretical opinions. They are aſſerted to have been a colony from Syria, and were ſubject to the controul of its biſhops. Mr. Wrede, from native documents, ſtates their firſt arrival in India to have been about the middle of the 5th century, and derives their name, not

from

from St. Thomas the Apoſtle, but from one MAR THOME, traditionally recorded to have firſt introduced the chriſtian religion into Malabar. They are ſtill a numerous body; have a biſhop at their head, who reſides at Narnatte, about ten miles inland; and, out of a much greater number, yet retain *thirty-two* churches for the celebration of their peculiar religious rites *.

The *fourteenth* article, by Captain Edward Moore, deſcribing *an hereditary living deity worſhipped by the Brahmins of Poona*, exhibits only freſh and melancholy proof of the abject ſuperſtition of the Hindoos, upon whoſe eaſy faith the artful prieſt may practiſe any pious fraud with ſucceſs. By intenſe piety, a holy Brahmin and his deſcendants obtain the privilege, from the god Ganeſa, of ſharing a portion of his divinity through ſeven generations. He has the gift of prophecy, and the power of working miracles. A ſtone is the myſtical ſymbol of that divinity; a ſymbol from which he never is far removed, and which is preſerved with religious veneration in his chamber, or temple. Much of political chicane is here blended with the craft of the prieſt, and the principal object of the pious fraud is to throw a kind of holy awe around the hierarch of Poonah, and to ſanction the deciſions of its artful cabinet. Captain Moore was admitted to an interview with this ſacred perſonage, or DEO, as he is called, and we inſert the deſcription of his reception, which may prove more gratifying to our readers than the detailed legend of his deification.

"About nine o'clock we were informed that the Deo, who intuitively knew of our viſit, had finiſhed his prayers, and would ſee us. We accordingly proceeded, and after entering an extenſive walled encloſure by a fortified gateway, were ſeated on carpets in a ſort of veranda on a confined ſcale, into which a ſmall door, not more than three feet by two, led from an apartment in which we learned the Deo then was. Through this door none but *Bramins* were admitted. In two or three minutes the door opened, cloſe to which ſat the holy man, if it be lawful to call him man, on a ſhawl thrown over a ſeat a little raiſed, with another ſhawl over his head and ſhoulders. We immediately aroſe and made a reſpectful ſalam, and preſented our offering, conſiſting of a cocoa-nut each, and a handful of rupees, about thirty. The Deo at firſt took very little or no notice of us, or the preſent, which was removed by an attending *Bramin*. Preſently he caſt his eyes full

* We have before adverted to an intereſting account of theſe Chriſtians. See our 27th volume, p. 225. See alſo *Leckman's Travels of the Jeſuits*, Vol. ii. p. 295, *n*.

on

on us, and surveyed us attentively, but wildly; and suddenly moving his head, he fixed his eyes with knitted brows on the ground, and soon, as suddenly, viewed us again. Silence was now broken by our *Bramins* explaining to those attending who we were, (the Deo was supposed to know all about us) and presently the Deo himself spoke. He desired we would tell our names, which we did, and proceeded to tell our business also, namely, 'to bring a letter from his Britannic Majesty to Sree Munt, (the *Peshwa*) which had been delivered the day before, and that now having paid our respects to Maharaj,' (as the Deo is addressed in conversation) 'we had little else to do in this country, and should, after a visit in the evening to Doulut Rao Sendheea, return, without delay, to *Bombay*.' The Deo continued some minutes in a state of apparent cogitation, sometimes fixing his eyes, but without 'speculation,' on us, or other objects. He presently whispered one of the *Bramins*, and we were desired to ask any question, or questions, we pleased, as that, probably, futurity would be opened to us. We were not altogether prepared for this; however, we immediately desired to know the result of the present war between *England* and *France*, and when it would be terminated. It was communicated in a whisper, and in like manner directly answered by the Deo; when the *Bramin* declared aloud that the existing war would assuredly terminate triumphantly and advantageously to the *English* within six moons. We were, for fear of trespassing, rather sparing of our questions." P. 394.

We have already, in preceding Reviews, so extensively considered the subject of the *fifteenth* article, which is the *religion of Buddha*, (the established faith in Ceylon) and the *customs and manners of the Ceylonese*, that for what is new in this essay, and much there is deserving attention in it, we must refer our readers to the article itself. The *chronological table of the Mogul emperors*, forming the *sixteenth*, will be found a most useful document to the writer of Indian history, general and provincial, as upon examination we have found its statements very accurate. Two or three articles of minor importance conclude the volume, one of which is of a very entertaining kind, *on the Burmha game of chess*; but we have already so far exceeded our usual limits, in detailing what we thought really useful to be known in this large and interesting volume, that we must here conclude our strictures on the seventh volume, meaning, at no distant interval, to present our readers with the contents of the *eighth*, and thus discharge our debt to the public and the Society.

ART. VI. *Horæ Ionicæ: a Poem, descriptive of the Ionian Islands, and Part of the adjacent Coast of Greece. By Waller Rodwell Wright, Esq. Sometime his Britannic Majesty's Consul-General for the Republic of the Seven Islands.* 8vo. 67 pp. 4s. Longman and Co. 1809.

THIS is a very elegant and classical composition, which cannot be perused by scholars, or by any one else, at all interested in the places here described, in very animated verse, without peculiar emotion.

The little state, called the Seven Islands, emerged from the ruins of the Venetian Government, and, till seized by the harpy talons of the French, exhibited the picture not of a powerful territory indeed, but of one containing within itself much to excite the general curiosity and interest. The islands of the Ionian sea are described in this poem by one, who was familiarly acquainted with the lovely scenes of them all, and who was able to call to mind and exhibit with due energy the various scenes and personages of ancient times, with whose history they are intimately connected. The poem is illustrated as it proceeds with apposite notes, and the whole may be recommended to those readers who delight in descriptive poetry, and are warmed with the remembrance of places where Homer, Alcæus, Sappho, and the most distinguished favourites of the Grecian Muse struck their golden lyres.

The part we select, as a specimen, is towards the conclusion, but the whole poem is full of beautiful passages and interesting episodes.

" Led by the Muse's hand, in sightless trance
I see the chief of Epic song advance:
A golden fillet binds the locks of snow
That thinly crown his venerable brow;
Wildly his hand explores the sacred shell,
And Nature, trembling, owns the pow'rful spell:
Around him throng, to catch the soothing strain,
The brave who fought on Ilion's fatal plain.
Near these, in radiant arms, the heroes stand
Whose later valour freed their native land:
Triumphant chiefs and victims of renown
Whom cypress wreaths, or myrtle chaplets crown!
Each, on the circle of his batter'd shield,
Bears the device of some victorious field.

Behold

Behold the dauntleſs few whoſe trophies tell
How at Thermopylæ they nobly fell!
And thoſe at Marathon who fought and bled,
Before whoſe arms the vanquiſh'd ſatrap fled!
Or where Platææ ſpreads her wat'ry plain!
Or Salamis repels the Ægean main!
And him, the ſon of Thebes, whoſe warlike pride
Roſe with his arm, and periſh'd when he died!
And great Timoleon, freedom's deareſt ſon!
And the unconquer'd ſoul of Phocion!

" Mark where approaching to the ſacred ſhrine,
Around whoſe baſe eternal laurels twine,
Th' hiſtoric miniſters of truth unfold
The mighty deeds in glory's page enroll'd.
The Carian ſage, with energy ſublime,
Unveils the ſculptur'd obeliſk of time:
'Twas his to pierce, with more than mortal ſight,
Through ancient darkneſs and oblivious night,
Of deeds long paſt to trace the ſecret ſprings,
The riſe of empires and the fate of kings.
Nor leſs illuſtrious, by the altar's ſide,
The boaſt of Athens and of Greece the pride,
Thucydides appears; in either hand
He wields the blood-ſtain'd ſword and flaming brand.
In awful beauty, o'er his laurell'd brows
The martial maid her ſable ægis throws!
To him alike reveal'd in all her charms,
The depths of counſel, and the pride of arms;
With glowing eloquence ſhe ſtamps the page
That conſecrates his name to every age.

" Whence burſts this flood of light, before whoſe ray
Heaven's azure concave ſeems to ſhrink away?
As if ſome daring hand aſide had thrown
The myſtic veil that ſhrouds the world unknown,
Bid mortal ſenſe the vaſt abyſs explore,
And tempt the trackleſs deep, unbounded by a ſhore.

" Lo! where, enthron'd amidſt the rolling ſpheres,
His awful front majeſtic Plato rears.
Such as of old, on Sunium's rocky ſide
Or where Iliſſus' ſacred waters glide,
From reaſon's light he taught the liſt'ning youth
Of moral beauty, and eternal truth;
Or in myſterious ſymbols half conceal'd
The ſecret lore which Memphis has reveal'd.
Now, clear'd from mortal miſts, his eagle ſight
Expatiates freely through the realms of light:
Inſpir'd by truth he ſings in bolder ſtrain
What pow'r combines creation's golden chain;

How

How worlds obey the geometric laws
Eſtabliſh'd by the great eternal Cauſe;
And whence in human breaſts immortal glows
Th' etherial flame, which heav'n itſelf beſtows:
Till, riſing with its theme, the lofty ode
Aſcends from nature to the throne of God.

" Unſeen celeſtial beings hover nigh
And pour their ſweet accordant minſtrelſy;
Through boundleſs ſpace the ſacred hymn prolong,
And worlds unnumber'd join the choral ſong.

" But ceaſe, my Muſe! for not to thee is giv'n
On earth to emulate the ſongs of heav'n:
No ſiſter thou, but handmaid of the Nine;
And leaſt of all her train, as I of thine.
Immortal themes a maſter's hand require——
In ſilence I adore, and trembling drop the lyre." P. 57.

The author would perhaps have better conſulted the permanency of his reputation as a poet, if he had amplified his poem, for which he had ſuch abundant materials at hand. He might alſo very conſiſtently have increaſed the number of his notes, for which he appears to be ſufficiently qualified. We ſhould alſo have been better pleaſed, if we had found ſome ſlightly executed map repreſenting the iſlands and their relative ſituations. This would have been a material improvement, and attended with no great expence.

ART. VII. *The Gentle Shepherd, a Paſtoral Comedy; with Illuſtrations of the Scenery; an Appendix containing Memoirs of David Allan, the Scots Hogarth; beſides original and other Poems connected with the Illuſtrations, and a comprehenſive Gloſſary. To which are prefixed, an authentic Life of Allan Ramſay, and an Inquiry into the Original of Paſtoral Poetry, the Propriety of the Rules preſcribed for it, and the Practice of Ramſay. With a Head of Ramſay, and fifteen other Plates.* 2 Vols. 8vo. 1l. 11s. 6d. Edinburgh printed. Vernor and Hood, &c. London. 1808.

THE edition of Allan Ramſay's poems, publiſhed in 1800 *, has hitherto been ſuppoſed to be the beſt; but it appears, from the preſent publication, that it was diſgraced by groſs

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* See Brit. Crit. Vol. xvi. p. 264.

errors,

errors, very confidently ſupported, concerning the original ſcenery of that poet's famous paſtoral, the Gentle Shepherd, and the perſon intended to be ſketched in his character of Sir William Worthy. The ſcenery is there laid in the pariſh of Glencroſs, and the model of the poet's knight is ſaid to be Sir William Purves, of Woodhouſelee, his Majeſty's ſolicitor, in the reign of Charles I. All this is here poſitively denied, on ſeveral concurring authorities; the ſcenery is fixed to the vicinity of New Hall, which was purchaſed, in 1703, by Sir David Forbes, who is ſaid to be the true Sir William Worthy. The whole lies at the diſtance of about twelve Engliſh miles ſouth-weſt of Edinburgh; and a general map of the territory (at p. 209, Vol. I.) ſpecifies every remarkable ſpot delineated by the poet, and afterwards diſplayed in ſeparate engravings, to illuſtrate the deſcriptions of the paſtoral.

With the local diſpute, if it ſtill ſubſiſts, we do not wiſh to interfere. By the confidence of the preſent editors we ſhould ſuppoſe it to be ſettled. They have given us ſucceſſive views of the Craigy Bield, the Harbour Craig, the Waſhing Green, Mary's Lin and Bower, Habby's Houſe, the Entrance into Habby's How, Habby's How itſelf, Glaud's Onſtead, the Upper Lin and the Monk's Barn, Mauſe's Cottage and Roger's Habitation, the Lin Burn, New Hall Houſe, the 'Spital of New Hall, and Symon's Houſe; while the general map refers all theſe things to their relative ſituations. If all this be deluſive, if there are to be found other Craigy Bields, other Harbour Craigs, &c. &c. we muſt leave thoſe who are much nearer to the ſcenes to ſettle the diſpute. There ſeems, however, abundant reaſon to ſuppoſe that the preſent editors are right, whoſe work was profeſſedly undertaken to contradict the unfounded and already exploded aſſertions (as they are ſaid to be) of the edition of 1800. The hiſtory of the work is thus given:—

"Nine of theſe views, after being engraved, were publiſhed in the Edinburgh Magazine, for the years 1801, 1802, and 1803; accompanied by *deſcriptions* of the landſcapes, with ſome obſervations, pointing out the many errors in the new edition of Ramſay's works, and the ridiculouſneſs of even ſuppoſing that either its author, or the Gentle Shepherd, had any connection whatever with Sir William Purves, New Woodhouſelee, or the pariſh or water of Glencroſs; but the Magazine was diſcontinued before the intended ſet of views was completed. The plates were purchaſed by a reſpectable bookſeller, who has ſince added the remaining views from nature, with a *map* to ſhew their relative ſites; and the deſcriptions annexed to them have likewiſe been continued, through all its paſtoral ſcenes, to the end of the comedy.

medy. In conſequence," the editors add, " of the omiſſions and miſtakes in the life of Ramſay, in the laſt edition of his works, of the year 1800, a more full and correct account of him has been prefixed to theſe illuſtrations of his ſcenery *; with an inquiry into the propriety of the rules hitherto preſcribed for Paſtoral Poetry, in order to ſhew, that all their inconſiſtencies and contradictions have proceeded from the prejudices of ignorance and urbanity † againſt rural life, and a contempt for, or inattention to, the effects of individual imitation, directed by judgment and taſte. A more accurate edition than any yet known of the *Drama* itſelf has been printed. An Appendix, a Gloſſary," &c.—P. xiii.

No literary editor has given his name to this work, conſequently the frequent diſputes againſt the editor of the works in 1800 are the conteſt of anonymous againſt anonymous. Anon, the ſecond, however, appears to be a man of ſenſe, though he is frequently deficient in point of ſtyle; yet his life of Ramſay is well drawn up, and contains many intereſting particulars. In the Eſſay on Paſtoral Poetry there is much of ſenſible and true remark, obſcured by a want of vigour in writing, and compreſſion in compoſition. It is rambling and diffuſe, and in one half of the number of pages might have come much more clearly to its intended concluſion, that the real imitation of paſtoral life, as given by Ramſay, is far ſuperior to the fictitious and unnatural repreſentations which appear in the generality of paſtorals, ancient and modern. The author owns, however, that " to exculpate Ramſay entirely from unneceſſary coarſeneſs, both in thought and language, is impracticable." Yet ſpeaking of him generally, he has undoubtedly " this recommendation above all others, that his fable and ſcenery are in perfect uniſon with his characters, and theſe with his ſentiments, manners, and language."

We have little doubt that the pleaſing ſet of rural views from real nature, which form theſe illuſtrations, will attract many admirers to this publication, notwithſtanding the rambling prolixity of the editor, both in his eſſays and deſcriptions. The Gentle Shepherd is juſtly a favourite with

* The editor generally, but not always, writes *ſcenary*; why, we cannot gueſs.

† Seemingly uſed here for " city life." *Rev.* The editor afterwards ſays, that the " prejudices againſt rural life are *urban*." P. 126.

all who can read its dialect: for thoſe who cannot, we ſhall ſubjoin a pleaſing ſpecimen of Ramſay's poetry in pure Engliſh.

"ODE TO THE MEMORY OF MRS. FORBES, THE LATE LADY NEW HALL. WRITTEN IN 1728.

I.

"Ah life, thou ſhort uncertain blaze,
Scarce worthy to be wiſh'd or lov'd,
When by ſtrict Death, ſo many ways,
So ſoon the ſweeteſt are remov'd.

II.

"In prime of life, and lovely glow,
The dear Brucina muſt ſubmit;
Nor could ward off the fatal blow,
With every beauty, grace, and wit.

III.

"If outward charms, and temper ſweet,
The cheerful ſmile, and thought ſublime,
Could have preſerv'd, ſhe ne'er had met
A change, till death had ſunk with time.

IV.

"Her ſoul glanc'd with each heav'nly ray,
Her form with all thoſe beauties fair,
For which young brides and mothers pray,
And wiſh for to their infant care.

V.

"Sour ſpleen and anger, paſſion rude,
Theſe oppoſites to peace and heaven,
Ne'er paled her cheek, or fired her blood:
Her mind was ever calm and even.

VI.

"Come, faireſt nymphs, and gentle ſwains,
Give looſe to tears of tender love;
Strew fragrant flowers on her remains,
While ſighing round her grave you move.

VII.

"In mournful notes your pain expreſs,
While with reflection you run o'er,
How excellent, how good ſhe was!
She was! alas! but is no more!

"Yet

VIII.

" Yet piouſly correct your moan,
And raiſe religious thoughts on high,
After her ſpotleſs ſoul, that's gone
To joys that ne'er can fade or die."

Though ſomething like theſe thoughts muſt occur on every ſimilar occaſion, there is ſurely much of originality in this Ode, not only in the expreſſions, but in the turn and caſt of the whole. It is the work of a real poet.

ART. VIII. *Lord Valentia's Voyages and Travels.*

(Continued from p. 109.*)*

POST Equitem ſedet atra Cura.—We who are intimately acquainted with the phyſical and moral hiſtory of authorſhip, are inclined to think, that if ſcriptorem were ſubſtituted for equitem, the adage would loſe nothing of its force or truth. If to *ſcriptorem* the epithet *nobilem* be added, the ſtorm thickens, the atmoſphere becomes more and more dark, and critics, ſmall and great, without number and without end,

" Ride in the whirlwind and direct the ſtorm."

That Lord Valentia would have a hoſt of cavilling and carping opponents to encounter, we were ourſelves well aware, and he muſt of courſe have expected. What can a lord know of commerce, exclaims one? what of the profound and complicated arcana of the Eaſt-India Company? mutters many a murmur, not loud, but deep, from Leadenhall-ſtreet; what of ſtyle and compoſition? prattles the ephemeral critic of ſome butterfly magazine. All this, and much more, was to be expected. We, however, who are actuated by no undue leanings of prejudice, who compromiſe no principle, who have for many a long year ſpoken of books from their own intrinſic merits, dupes to no party, blinded by no ſyſtem, adhere pertinaciouſly to our original declaration, that theſe volumes poſſeſs great and ſterling merit. They are valuable in a commercial view; they are yet more ſo, when their claims to ſcientific diſtinction are fairly conſidered. They fill up a deſideratum in geography, for let it not be forgotten that the weſtern coaſt of the Red Sea, of which this book contains an actual ſurvey, as far as

it goes, was before very imperfectly known. We have therefore no ſcruple in repeating our firſt opinion, that altogether they do Lord Valentia the greateſt honour.

We now enter upon the ſecond volume, and ſhall briefly point out to our readers thoſe particular portions, which, as they have communicated to us much and real intereſt and ſatisfaction, and a material portion of information alſo, it may be preſumed that they will do the ſame to many others. The viſit to the Nayib * of Maſſowah, at p. 49; the viſit to the Paiſhwa, at p. 119; the remarkably well-written account of the famine at Poonah, at p. 123; and the obſervations on the conduct of the Britiſh in this melancholy viſitation, at p. 184; the Paiſhwa's dinner, p. 130; the narrative of the political ſituation and relative conduct of the Britiſh, the Paiſhwa, and the Marattas, p. 134; the ſtrictures on the dock-yard at Bombay, p. 179; the deſcription of the Perſees, p. 186; negotiations between Lord Welleſley and the Perſian court, p. 191. Theſe are portions of the work which may challenge the ſevereſt animadverſion, and which indicate various talents of the higheſt order. Some of theſe we ſhall accordingly place before the reader, and are proud to have them in our records. We ſhall firſt inſert the deſcription of the viſit to the Nayib, that the reader, who is ſo diſpoſed, may compare it with that of Bruce.

"We ſet off in a boat, under a ſalute from the ſhip, followed by all the banians. We landed cloſe to the town. There were three braſs cannon there, much injured by time; with theſe they attempted a ſalute, but as the firſt miſſed fire, and I advanced, I cannot tell with how many they intended to honour me. I landed at a pier, with a ſmall open ſpace, that led to an ancient gateway, and turning to the left, paſſed through ſeveral ruined rooms, and aſcended a ſlope of rubbiſh to a large apartment, the end of which was covered with mats, on which was ſeated a very numerous aſſembly of half clad natives. On the left ſide, in the balcony, was the Nayib, and ſeveral well dreſſed men. Oppoſite to them were two old faſhioned Engliſh elbow chairs with high backs.

"On entering I made my ſalaam to the Nayib, who pointed to the chairs. Mr. Salt and I immediately ſeated ourſelves, my ſervant and Hyder ſtanding by. The Nayib was in one corner; he was dreſſed in white muſlin, with a ſhawl of ſcarlet for a turban, preciſely ſimilar to the one I wore round my waiſt. Next him (as I have ſince learned) was his brother, the Sudar of the forces, in a large Janiſſary turban of ſcarlet: the others

* Often written *Naib*, or *Najeeb*.

were his ſons and ſecretary, &c. The crowd followed us in, and were now crouched on their haunches, over the whole ſurface to the door, completely filling the room, like Milton's devils in Pandæmonium; but in no other reſpect would the compariſon hold, for their countenances were generally pleaſing and intelligent, free from the traces of violent paſſions. I delivered a meſſage to Hyder, expreſſive of my thanks for the anſwer the Nayib had returned me in the morning. Hyder interpreted this to the banian, who went ſtooping, and in a low voice communicated it to the Nayib. Our whole converſation paſſed in the ſame way, and was merely complimentary: as I had been informed it would be wrong to enter on any buſineſs at my public audience. He told me that the iſland was mine, and begged I would make what uſe I pleaſed of it; that a houſe was prepared for me, and that he hoped I would continue in it during my ſtay. To this I aſſented. Coffee was brought, after the Arab faſhion, in very ſmall china cups, without milk or ſugar; theſe were placed in larger ones of gilt filagree, to prevent the fingers from being burnt. Afterwards a caftan of red ſilk was thrown over my ſhoulders. They enquired who Mr. Salt was; and, on being informed he was my ſecretary, there was ſome confuſion, and a man went out. I now wiſhed to take my leave, but was deſired to ſtay till my houſe would be ready. I ſuſpected what afterwards proved to be the caſe. A man entered, and immediately a caftan of blue cloth with yellow ſilk facing was thrown over Mr. Salt.

"I now made my ſalaam, and the Nayib roſe to attend me. We went down together. The troops in the gateway got up from their couches to make their ſalaam, which he returned by a wave of the hand. He attended me a conſiderable diſtance, but without ſaying a word. At a ſharp turning he departed one way, and directed ſome of his people to ſhew me another. At length I reached a ſmall houſe by the ſea-ſide, nearly oppoſite to the Antelope. Here, in a ſtone-built room, ſeveral couches were prepared, ſome with carpets, and ſome with blankets thrown over them; it was, however, comparatively cool, and from the thickneſs of the walls, and the many openings which admitted the ſea-breeze. The banians attended me, and I was ſoon overpowered by viſitors. After obtaining ſome ſherbet, I ſent off Mr. Salt to inform the Captain of what had paſſed, and to invite him on ſhore. My ſervant went alſo to bring back the things neceſſary for my ſtay. I then told my viſitors I wiſhed to go to ſleep, and they all immediately retired." P. 49.

The dinner with the Paiſhwa exhibits in a curious and ſtriking point of view the manners of the Marattas.

"October 20th.—At a little after four we ſet off with the uſual ſuwarry, to pay a viſit to the Paiſhwa at his country houſe,

the Hora Baug. The road for a conſiderable diſtance was covered by his Highneſs's ſuwarry, chiefly horſemen, ſo that it was rather difficult to get to the gate; fortunately I had a party of ſepoys from the lines, who joined on the oppoſite bank of the river, and made way for me. It is prettily ſituated on the bank of a very large tank, perfectly irregular in its ſhape. In the centre of it is a ſmall iſland with a pagoda. The oppoſite bank riſes gradually into a ſugar-loaf hill, the ſummit of which is capped by the white buildings of the pagoda dedicated to Parbuttee. The houſe itſelf is inſignificant, and has never been finiſhed. The garden is fine, and is ornamented with ſeveral noble mango trees, which I had ſeen no where elſe above the Gauts, and which ſeveral people told me would not grow there. The guddy was placed in a verandah, opening to a baſon of water, with fountains, and covered by a trellis of vines. We had the pleaſure to announce to his Highneſs the ſurrender of Chandore to the united army of the Britiſh and the Paiſhwa, under Colonel Wallace, who was rapidly conquering the hill-forts of Holcar, that extend towards Guzerat, in hopes of preventing his making an incurſion into that fertile province, or into the territories of the Paiſhwa, to maintain his predatory bands. His Highneſs was in great ſpirits, and obſerved, that his father always wiſhed for the friendſhip of the Engliſh, but that it remained for him firſt to reap the bleſſings of it. He had ſaid in a former converſation, that he would mention another circumſtance on a future occaſion; it turned out to be a requeſt, that I would procure him an Arab mare. The Colonel of courſe aſſured him that I would try my beſt; but unfortunately I knew it was impoſſible, as the Arabs never will part with their mares. The ceremony of my entrance was the ſame as the former, and I was ſeated in a ſimilar ſituation.

"We ſoon had notice to move up ſtairs: the Paiſhwa paſſing through a back door, while we mounted, by a narrow ſtair-caſe, to a platform with two verandahs, one at each end. In the farther a white cloth was ſpread, on which were plantain leaves equal in number to the Engliſh gentlemen preſent. On each was a Brahmin's dinner, conſiſting of rice, plain and ſweet, paſtry thin as paper, and rolled up, paſtry-cakes, bread, and peaſe-pudding. Along one ſide was a range of ſweets, laid in a row, having the appearance of paints on a pallet; on the other were ſeven different kinds of curried vegetables. On one ſide of the leaf were rice-milk, gee, and ſome other liquids, in ſmall pans of plantain-leaf, which were all excellent of their kinds. We had taken the precaution to bring ſpoons, knives, and forks, which we uſed actively out of reſpect to our hoſt, who ſoon joined the party, by ſeating himſelf on the guddy, a little on the outſide of the verandah. Of courſe, he could not contaminate himſelf by eating in our preſence." P. 129.

It

It has before been obſerved, that one of the moſt important diſtinctions of theſe volumes in a ſcientific view, is the opportunity they afford of detecting the errors and expoſing the effrontery of Bruce. We have not here the unqualified aſſertion of one individual againſt that of another; but it muſt not be forgotten that Bruce was unaſſiſted and unattended in his excurſions on the Red Sea, and that in this reſpect, whatever might be his qualifications, or however highly we might be diſpoſed to eſtimate his integrity, Lord Valentia had every ſuperiority. Lord Valentia was accompanied by nautical men, and the direct object of their miſſion was to make an actual ſurvey, for which they were alike qualified and prepared. Without entering into any elaborate or invidious compariſon between the two travellers, the following extract will inconteſtibly demonſtrate that the claim of Mr. Bruce to accuracy of obſervation can no longer be vindicated.

"Although I was not ſo fortunate as to reach Macowar, yet I was ſufficiently near to it to convince myſelf, that the accounts I had received at Maſſowah and Suakin of its actual poſition, were perfectly true, and that Mr. Bruce's adventures at, and near it, were complete romances. I confeſs that I always had ſome doubts in my mind reſpecting this voyage from Coſſeir, from the abſurdity of the account he gives of his taking a prodigious mat-ſail, diſtended by the wind, then blowing a gale, in his arms, and yet having one hand at liberty to cut it in pieces with a knife. Nor could I more eaſily credit his finding at Jibbel Zumrud or Sibergeit, the pits ſtill remaining, 'five in number, none of them four feet in diameter, from which the ancients were ſaid to have drawn the emeralds.' That five wells ſhould now exiſt, which have not been worked ſince the days of the Romans' holding Egypt, a period of thirteen centuries, in a country where the ſand is driven about by inceſſant gales; that he ſhould find a man who had twice before viſited theſe unworked mines ſituated in a deſert country; and, above all, that he ſhould there have found 'nozzles, and ſome fragments of lamps,' ſtill lying on the brink of theſe wells, which would have been covered with ſand by one ſingle ſhamaul, or north-weſter, are circumſtances of ſuch extreme improbability, that nothing but the higheſt character for veracity could induce me to believe the perſon who narrated them.

"Had theſe been all the objections, Mr. Bruce's friends might have pleaded that there was no poſitive proof againſt him. He has however convicted himſelf, by pretending to give us latitudes. He declares that, by his own obſervations, Tibbel Zumrud is in lat 25° 3′ N. when, in fact, it is a place as well

known as any part of the Red Sea, and is in 23° 48′. It might be ſuppoſed that this is an error of the preſs, were it not that he has placed the iſland in the ſame latitude in his extraordinary chart, of which I ſhall have to ſpeak hereafter; and alſo that the account of his voyage renders a lower latitude impoſſible. He ſays, that he ſailed from Coſſeir, with a light air, on the 14th of March, and, about twelve, on the 15th, was three miles from Tibbel Zumrud. For theſe twenty-ſeven hours it is impoſſible, with a light air, to allow him more than a degree of latitude, which, with the addition of the longitude, would amount to ſeventy miles. Beſides, on his return, with a ſtrong gale, Tibbel Zumrud was on his lee-bow at day-light, and he arrived before ſun-ſet at Coſſeir, having run the ſame diſtance in eleven hours, which occupied twenty-ſeven hours with a light air; conſequently the diſtance could not be more than ſeventy miles. D'Anville ſeems to have led him into the miſtake, who places, not the Iſland of Emeralds, but Maaden-el-Zumrud, or the emerald mines, in 24° 45′.

" Mr. Bruce departed from Tibbel Zumrud on the 16th, at three in the afternoon, and on the 17th, at twelve, he was, a he ſays, four miles north of an iſland called Macowar, which he found to be in lat. 24° 2′ N. The aſſerted poſition of this iſland cannot be owing to any error of the preſs, not only for the ſame reaſon, of having given the run of a degree in the twenty-one hours, but alſo from his ſtating that it lies off the celebrated Ras-el-Anf, or Cape of the Noſe, where he rightly obſerves, that 'the land, after running in a direction nearly N. W. and S. E. turns round in the ſhape of a large promontory, and changes its direction to N. E. and S. W.' It is evident that there is an iſland in the poſition he has given to Macowar, which is by miſtake called Emerald Iſland in Sir Home Popham's chart, but is in fact the Kornaka of Don Juan de Caſtro, while the real Tibbel Zumrud is placed in its proper poſition, but is called St. John's Iſland. Mr. Bruce ſays, that Macowar is the place 'to which the coaſting veſſels from Maſſowah and Suakin, which are bound to Tidda during the ſtrength of the ſummer monſoon, ſtand cloſe in ſhore, down the coaſt of Abyſſinia.' He adds, 'that, arrived at this iſland, they ſet their prow towards the oppoſite ſhore, and croſs the channel in one night to the coaſt of Arabia, being nearly before the wind;' and he finiſhes the paragraph by the modeſt aſſertion, that 'the track of this extraordinary navigation is marked on the map, and is ſo well verified, that no ſhip-maſter need doubt it.' Not one word of this narrative can be made to agree with the iſlands actually in the vicinity of Ras-el-Anf; nor could any thing be more abſurd than to ſuppoſe, that the dows would beat againſt a contrary monſoon as high as 24° 2′ N. when they would have a fair wind for the port they were bound to, Tidda,

when

when in lat. 20° 38′ N. That the entire deſcription of the iſland, and the plan of ſtarting from it for Tidda, is perfectly true, when referred to the real Macowar, I can, from my own information, and the evidence of the pilots, moſt poſitively aſſert; and the declarations of the natives are ſtrongly corroborated by their total ignorance of the weſtern coaſt above Macowar. No pilot could be found at Maſſowah, or Suakin, who would undertake to carry the Panther into Foul Bay, where I was particularly anxious to go, and look for Berenice, though they all knew the way as far as lat. 20° 38′.

"I think it clear from the above obſervations, that Mr. Bruce repreſented himſelf, in the firſt place, as viſiting an iſland called Tibbel Zumrud, in lat 25° 3′ N. though, in fact, that iſland lies in 23° 48′, and afterwards as reaching another iſland, Macowar, in 24° 2′ N. which, in fact, lies in 20° 38′.

"I think it appears equally clear that it was impoſſible for him to have made a voyage from Coſſeir to the real Macowar, a diſtance of nearly four hundred miles, in the period he allows himſelf, from the 14th of March to the 17th, and conſequently that he never did ſee that place, although his deſcription of it, and alſo his aſſertion that the Arabs there quit the coaſt of Africa to ſtrike off for Tidda, are both accurate.

"I think it impoſſible to account for theſe erro[illegible] pro-
other way than by conſidering the whole voyage as an a mild
fiction, compiled from the accounts of other naviga[illegible]ound
information he might pick up at Tidda, reſpect[illegible]
of the Arab navigation; an idea which I ſtrongly
on the ſpot, and which has been confirmed, ſince my re[illegible]urn,
by the obſervation firſt made by an ingenious but anonymous writer in the Monthly Magazine, that of twenty charts or drawings taken by Mr. Bruce's aſſiſtant, Luigi Balugani, in the Red Sea, not one relates to the pretended voyage from Coſſeir to Tibbel Zumrud. I am ſurpriſed that the ſame writer did not take notice of the equally remarkable circumſtance, that not a ſingle obſervation of latitude is to be found in Mr. Bruce's liſt, as taken either at Tibbel Zumrud, or Macowar, or even the iſland which he named after himſelf, though he has aſſerted in his voyage that he aſcertained the poſition of theſe places by the meridian altitude, and has actually given obſervations made at Coſſeir, both before his departure, and immediately after his return to that place."

We come now to a very diſtinct portion of the work. Here at leaſt malice may ſleep, and jealouſy repoſe: here are no commercial ſpeculations to diſturb the dreams of avarice, or provoke the ſuſpicions of ſelf-intereſt. At p. 441 commences Mr. Salt's narrative of his excurſion to Abyſſinia. Mr. Salt was Lord Valentia's ſecretary, and a gentleman

gentleman in every reſpect qualified for the undertaking, the progreſs and reſult of which is here detailed in a plain unvarniſhed tale. He purſued Mr. Bruce's Track from Arkecko over the mountains of Taranta to Dixan, and with the proceedings of the party at Dixan the ſecond volume concludes. It is worthy of attention, that Mr. Salt was accompanied by Captain Rudland and Mr. Carter, a circumſtance which communicates not only the ſtamp of authenticity to all that he communicates, but the greater importance to his obſervations, as thoſe gentlemen, from their purſuits and habits were able to prevent or rectify incidental errors. The miſtakes of Mr. Bruce, wilful or ignorant, occur in almoſt every page, but as the diſcuſſion of theſe would lead to elaborate animadverſions, we muſt be ſatisfied with referring the reader to the work itſelf. Juſtice, however, to Mr. Salt, requires, that we ſhould give a ſpecimen of the ſtyle and manner in which his obſervations are communicated.

"White cloths are preferred at Dixan before any other co-
lee-. Tobacco, black pepper, looking-glaſſes, ſnuff, ſpirits, he fou-e beads, are good articles for barter: green beads are at iſland ca faſhion, and therefore fetch a better price than any the ſame
twenty-e muſical inſtrument that we heard at Maſſowah, and weleh I imagine to be Bruce's lyre, is in uſe here; it was played upon by one of the young prieſts. The ſinging is, if poſſible, ruder than their muſic, and both together are intolerable.

"Bruce ſays that they allow no figures in relief, the few that we have yet ſeen are two faces at the head of the couch on which I ſleep.

"The duties ariſing from the merchandize that paſſes through Dixan are collected by the perſon at whoſe houſe the travelling merchant chooſes to put up. Travellers are houſed and fed during their ſtay, for which the landlord is recompenſed either in goods or money. The rate at which they pay on theſe occaſions is ſaid to be ſo very exorbitant, that I could give no credit to the report.

"The Baharnegaſh ſeems to preſide over Dixan, and ſix or ſeven adjoining villages; theſe appear to have agreed among themſelves, to continue in peace with, and faithful to, each other. If at any time an offence be committed, the whole body aſſembles, and the affair is diſcuſſed; but puniſhment is ſeldom inflicted, becauſe the offender has an eaſy mode of evading it, by joining another hill tribe. It has been repeated to us by many of them, that they pay no tribute to the Ras; and they aſſerted more than once that they were entirely independent of the Tigrè government. This, however, from ſeveral circum-

places that occurred, we did not believe to be ſtrictly the caſe; they may not pay him any revenue, but it is evident that they ſtand in awe of his authority.

"The Baharnegaſh carries on the affairs of his government entirely by verbal meſſages. Judging from the little attention that the Geeſh characters in Bruce's book excited when we ſhewed them to him, I do not believe that he is himſelf capable either of writing or reading.

"There are no ſchools for the education of youth, in any language, that I could find out at Dixan; we met with only a few perſons who could read the church Bible, which I apprehend is the ſole book in their poſſeſſion; and thoſe who have obtained even this degree of knowledge are conſidered as prieſts; at leaſt in their own opinion. Of this order, upon trial, not one in twenty could write the characters which they read; indeed we found but one man in Dixan who attempted to write the native tongue: from this perſon we begged the different characters of the Geeſh Alphabet; but his obvious ignorance in this reſpect, gave us evident proof of his inability. Upon enquiry, we found that this perſon was not a reſident at Dixan, but travelled about the country in the character of a phyſician, as well as prieſt, and had for ſome time paſt been exerciſing his ſkill in the former profeſſion.

"The preſent Baharnegaſh is a tall elderly man, with a mild countenance, the top of his head bald, and his hair buſhy round his ears. His dreſs, like the reſt of his people, conſiſted of a ſingle garment wrapped round his body, and his only enſign of office was a peeled ſtaff about ſix feet long, which was alſo borne by his relations, and thoſe in authority under him. He performs the duties both of chief prieſt and governor, and recites prayers to his people both morning and evening, on which account he incurs ſome ridicule at court. The form of prayer commences with chaunting three times over Jehu Arozoo (praiſe be to Jeſus), in which he is joined by the whole aſſembly. This is followed by Binta Mariam Arozoo; then Haimanot Johannim, Georgis, Welleta, Selaſſe, &c. which are all in like manner three times chaunted by the congregation. To this ſucceeds the invocation, with which it began, Jehu Arozoo; the chief then recites ſeveral prayers, to which the congregation anſwer, Amen. The ſervice ends with the whole congregation proſtrating themſelves three times, with their faces to the ground, calling out on the name of God—Sabbait—Sabbait—Sabbait. After this proſtration the Baharnegaſh generally continues praying by himſelf for a ſhort time, and immediately after iſſues orders for the day, which chiefly relate to the care of the cattle, and ſimilar employments."

An Appendix is ſubjoined to this volume alſo, in which we find three curious papers. I. The pedigree of the Paiſhwa,

Paiſhwa. 2. The duties proper to be levied by the Nayib of Maſſowah; and 3. Extracts from Capt. Court's report on his return from Maſſowah. In reviſing what we have above written we are well aware that we have not rendered the noble traveller adequate juſtice. We have ſlightly mentioned ſome portions of his work, which merited more detailed notice, and others, well entitled to attention, have been paſſed without obſervation.

The whole of the eighth chapter is of the latter kind; and where, it may be juſtly aſked, will any reader find an account of Mocha ſo circumſtantial and ſo ſatisfactory. The hint alſo given in this chapter of the poſſibility of penetrating into Africa by the caravans which periodically return from Berbera, ſeems to merit the attention of the African Aſſociation. In this chapter alſo, the riſe and preſent ſtate of the Wahabee power is repreſented with great ſpirit and intereſt.

Of the extraordinary beauty of the plates, maps, &c. we ſhall ſpeak in our concluding remarks.

(To be concluded in our next.)

ART. IX. *The Chirurgical Candidate, or Reflections on Education, indiſpenſable to complete Naval, Military, and other Surgeons. The Manner of obtaining an Appointment in either Service is ſhewn; Remarks on the moſt eligible, and their ſeveral Advantages. The Duties of Surgeons and Aſſiſtants in his Majeſty's General and Regimental Hoſpitals, in the Field, and in Ships of War, &c. are clearly pointed out. A Plan is added, entirely new, for the Extirpation altogether of the Yellow Fever, ſo fatal to Europeans in the Weſt Indies; accompanied with Philoſophical Obſervations on Climates, to which ſome Diſeaſes appear to be peculiar, and to which Troops are moſtly liable, particularly at the Commencement of Campaigns, and on various Subjects. By Charles Dunne, Member of the Royal College of Surgeons in London, Surgeon in Chief of the Medical Staff on the Gold Coaſt of Africa, formerly Surgeon to the Auxiliary Cavalry ſerving in Portugal, of the Medical Staff, Weſt Indies, and late of his Majeſty's Royal Navy. Dedicated, by Permiſſion, to his Royal Highneſs the Prince of Wales.* 8vo. 195 pp. 10s. 6d. Highley. 1808.

WORKS upon ſo important a ſubject as education will ever attract the attention of the Britiſh Critic; and it was not without ſome degree of pleaſing anticipation, that we opened

opened Mr. Dunne's volume, profeſſing to treat upon the education of candidates for medical and chirurgical pre-eminence; a ſubject upon which (although we find many admirable obſervations, ſcattered through the works of the firſt profeſſional authors) no complete treatiſe, we believe, has ever yet been attempted. Miſerably, however, were we diſappointed to find, after wading through the heterogeneous maſs before us, that it was any thing, and every thing, excepting that which we were led to expect from the title-page. Inſtead of an impreſſive appeal to the energetic feelings, and reaſoning powers, of his young candidate; inſtead of a judicious and well-arranged ſtatement of the objects which ought neceſſarily to employ his attention; inſtead of a progreſſive detail of the various ſtudies, labours, and duties, required from the ſtudent; we have only a jumble of truiſms, and plagiariſms; quotations, queries, and round aſſertions; mingled with impracticable ſpeculations, and filled up by extracts from college rules, military regulations, and orders of council. Many of the latter are, beſides, ſo altered in form, and ſo murdered in language, as to deprive them of that preciſion and ſimplicity, which can alone render them uſeful to thoſe for whoſe inſtruction they were originally intended.

We ſhould not have been deſirous of extending our obſervations upon this work, had we not felt anxious to expreſs a wiſh, that ſome more able inſtructor would collect and arrange the information, which the experience of ſo many paſt ages has afforded upon the ſubject; and perhaps we may add, with all due deference to certain other *five volumes* with which we are threatened, the faint hope, that, if not altogether ſuppreſſed, they may at leaſt be *compreſſed* into ſomewhat of a more merciful ſhape.

If, however, Mr. Dunne's book have no other merit, it muſt be allowed to poſſeſs that of infinite variety. The whole medical profeſſion is exhibited, from "*the old woman in the vicinity of Fleet-market,*" to its moſt exalted ſtations. We have preſented to us a moſt pleaſing dedication to his Royal Highneſs the Prince; a very learned preface; an introduction of three parts, and three reflections; twelve books, with a prodigious number of ſubdiviſions; and all, as the title-page expreſſes, "*indiſpenſable to complete naval, military, and other ſurgeons.*" The Author is a great enemy to quacks. He is alſo diſguſted to find that "*ephemeral practitioners*" ſhould dare "*to place* after their ſignatures that which only belongs to the well-educated phyſician, *M. D.*" He thinks "it might be fairly reverſed thus, *D. M.* branded with

with a hot iron on their forehead, and literally explained, *dangerous man.*" And yet Mr. Dunne himself publishes an "indispensable" book, with "a plan *entirely new*, for the extirpation altogether of the yellow fever." Not content, indeed, with proclaiming the merits of his work, he endeavours, by directly puffing his "illustrious and ingenious masters," to add indirectly to his own importance. It is probable, however, that Dr. Pearson himself does not deem an "apology" very necessary, for "being held in great estimation all over Europe, and even in the western hemisphere."

According to this Author's profound and argumentative introduction, it appears, that to become a man of science requires education, that to become learned we must study, &c. which requires as much proof as, "that the property of rain is to wet, and fire to burn, and that a great cause of the night is the lack of the sun."

He informs us, likewise, that *Cicero* was an *orator*, and *Livy* an *historian*; that "Pliny's letters are worthy of notice;" and finally, in his own words, that "what we are (I insist on it) we are by education." It is difficult for us to imagine what Mr. Dunne would have been without education. We can only discover what he is; enough indeed, to make us suspect he has not yet received sufficient education to enable him to instruct others. Perhaps he possesses some latent talent, which, though not conspicuous in his book, may render him fit for some more "useful description of labour;" and according to the reasoning of a person now in high office, with which Mr. Dunne is so dissatisfied, he himself may have been "disqualified" from some more serviceable employment. As "*a King of Shreds and Patches*," for instance, we conceive he would have reigned conspicuously eminent.

The first book opens with a plan for the annihilation of empirics, and for the regulation of physicians, surgeons, apothecaries, druggists, chemists, and accoucheurs; with a new method of *raising money*, in lieu of the revenue produced by the stamps upon quack medicines; all of which, though sufficiently *simple*, "*we must pronounce*" not very practicable. We then have a description of the *military surgeon*, who must be something more than a mere "drencher with draughts, pills, and boluses." He must "possess a personal appearance," must carry with him that "letter of recommendation, a good stature." "At any rate be without distortion, and free from bodily and mental infirmity." He must be of an "amiable disposition;" pay, "attention to dress," and be capable of receiving that "*true polish*," which will "be a

passport

paſſport to the ſociety of the moſt charming part of the creation—the fair ſex of faſhion and elegance." He muſt not, however, preſume to expoſe "a bald pate, furrowed cheeks," or "a hunch on his back;" neither muſt he heſitate in his ſpeech, nor wear "ſpectacles acroſs his noſe." "An acquaintance with muſic cannot be otherwiſe than agreeable;" and "for the polite gentleman, and more particularly thoſe who have a taſte for *writing*, *drawing* is indiſpenſable." Fencing alſo is very neceſſary, "to encounter an enemy in ſingle combat." Perhaps a few harlequinades, as jumping, friſking, ſtanding on the head, &c. might be occaſionally brought into play. Beſides theſe accompliſhments, "a knowledge of mathematics, philoſophy, aſtronomy, natural hiſtory, botany, chemiſtry, and logic, are *material*, as the ideas will be aſſiſted in true reaſoning, as well on medical ſubjects as others analogous." The candidate for 7s. 6d. a day muſt likewiſe (no "*idle dog*" this) "read, write, and ſpeak the Latin language with the utmoſt fluency;" muſt poſſeſs "a tolerable ſhare of Greek," and muſt know the French and German languages; the latter of which will be "a great recommendation, as it is not only ſpoken at court, but in compliment to their Majeſties, by every perſon of rank and faſhion in all polite aſſemblies." We are ſurpriſed, however, that among the infinite variety of acquirements, neceſſary to entitle the candidate to the rank of hoſpital mate, a knowledge of *Engliſh grammar* ſhould be wholly omitted; though we muſt confeſs, the impropriety of the want of ſuch knowledge could not have been more forcibly exemplified than in the following paſſages, which, among many others, we have ſelected.

"It is to be wondered at (as I have had occaſion to obſerve in another place) that government *does not have* erected a college with profeſſors, *(inſtead of bricks, we preſume)* for the ſole purpoſe of educating ſurgeons for *their* ſervice, from the earlieſt poſſible period of *their* lives." Book I. p. 35.

"Our legiſlators cannot be fulfilling their duty *with* ſociety, by ſuffering the continuance of *ſuch* a grievance, *that* ſo loudly calls upon them for their interference." P. 18.

"There are many who had much rather have a *ſuperficial knowledge in* many ſciences than *to* dive profoundly in any ſingle one." P. 10.

We ſhall content ourſelves with theſe ſpecimens of the grammatical knowledge of this Author. Mr. Dunne, to be ſure, apologizes for "a few errors," which, from his being "deprived the opportunity of ſeeing the work before the

whole

whole was printed off, have unfortunately *crept in*;" but the errors we have noticed, with many others, occur in the *firſt pages*; and he ſhould reflect, that it is perhaps as well not to write nonſenſe at all, and infinitely better not to publiſh it with ſuch an apology.

Having finiſhed the detail of the acquirements which he conceives neceſſary to qualify the candidate as a military ſurgeon, the Author leads him to the Royal College of Surgeons, where he will be "gentlemanly queſtioned;" next carries him to the Medical Board, thence takes him to the mail-coach, carrying 14lbs. luggage; or if he be an "economiſt, a coach, at half the fare, that ſets out from Gerrards-hall, Baſing-lane, near Cheapſide," and finally conveys him in the packet to Barbadoes, or Jamaica, the ſcene of his future labours.

The ſecond and third books will be found exceedingly uſeful to thoſe medical officers of the navy and army, *who may not poſſeſs* his Majeſty's inſtructions and regulations relative to their duties.

The fourth and fifth books contain ſome tolerably well known precautions neceſſary during the paſſage to, and upon the arrival in, the Weſt Indies; with a plan, not "*entirely new*," for aſcertaining diſeaſes by *queſtions* that will produce *anſwers*.

Book the ſixth contains arithmetical calculations reſpecting the earth, and its ſurrounding "fluid maſs of matter called the air, or atmoſphere," ſufficient to aſtoniſh the unlearned in theſe matters.

In book the ſeventh we have the promiſed *new method* for the extirpation of the yellow fever; conſiſting, principally, of a moſt delicious breakfaſt, with a cautious uſe of a ſecond; a dinner by no means contemptible, aſſiſted by a "pint of Madeira and a bottle of Claret;" (wine being the beſt medicine, and *preventive* of almoſt every diſeaſe incident to the human ſpecies, and in all climates) together with "coffee plentifully drank," and a comfortable ſhare of ſleep. This mode of life, with a few directions from the "celebrated Dr. Pearſon," will, no doubt, ſet the yellow fever at defiance, and render the Weſt Indies in future a ſalubrious and very pleaſant climate.

Book the eighth is occupied by philoſophical obſervations on climates; and, together with the remaining four books, forms a mine, containing ſuch a variety of matter, that we neither feel diſpoſed to bore it, nor our readers, for the purpoſe of abſtracting or analyzing its component parts.

In

In fact, while we allow that much improvement might be made in the mode of educating our youth, both in the medical and chirurgical profeſſions, we muſt have ſomething a little better digeſted, and rather more practicable, than the ſpeculations preſented to us by Mr. Dunne, before we can ſeriouſly recommend it to public notice. We truſt that improvement in education will be allowed to keep pace with the progreſs that is made in other branches of ſcience; and that a liberal and laudable deſire to render our ſucceſſors ſuperior to ourſelves, will prompt profeſſional men, as well as others, eagerly to ſeize the advantages which their own experience has afforded, to enable them to clear the way for their riſing brethren, and to divert them from the errors into which they may themſelves have inadvertently fallen. In the department of the army, in particular, the controverſies which have of late occurred upon the Fifth Report of the Commiſſioners, will ultimately, we have reaſon to hope, (though perhaps indirectly) be productive of ſolid advantage, by exciting a due attention to the future education of military medical officers. It has always appeared to us, that under proper management, the army might be made an excellent ſchool for improvement in the practical parts of the healing ſcience: for, in this reſpect, it poſſeſſes many advantages over every other branch of the profeſſion. The various gradations in the rank and reſponſibility attached to the medical officer, in the courſe of his riſe in the army, introduce him progreſſively to an acquaintance with practice; upon which, after coming raw from the ſtudy of the principles of the ſcience, the ſtudent is uſually obliged to enter entirely unprepared, and while the young military practitioner has the opportunity of gaining experience, with the advantage of having his practice overlooked, and cloſely watched, by thoſe already poſſeſſing a competent knowledge, he is deterred from plunging into thoſe innumerable, and frequently fatal errors, which, under other circumſtances, await the novice at almoſt every ſtep of his progreſs. We are aware, on the other hand, that army ſurgeons have not ſufficient opportunity for improving themſelves in other reſpects, or for keeping up their acquaintance with the rudiments of their art; but ſurely means might be deviſed for enabling thoſe poſſeſſing a deſire for improvement and profeſſional advancement, to employ to ſo good a purpoſe, that time which the intervals from actual ſervice occaſionally afford.

ART. X. *The Chriſtian Code; or a Regular Digeſt of Chriſt's Diſpenſation. By an old Graduate of Cambridge.* 4to. 360 pp. 1l. 1s. Lackington and Co. 1808.

THE author of this work begins the very ſingular preface to it by informing his readers, that he was formerly a ſcholar of St. John's College, in Cambridge, and that he commenced Batchelor of Arts in the year 1758, with a deſign in due time to enter into holy orders. From proſecuting that deſign he was prevented by exceptions which he took to ſome of the articles of the Church of England; and therefore ſat down in Pembrokeſhire, contented with a ſmall patrimony, till Providence condeſcended to augment it, by what means we are not told.

The articles to which he chiefly objects are, the *ſecond*, the *fourth*, the *eighth*, and the *thirteenth*: but had he ſtudied with attention Laurence's Bampton Lectures, we think he muſt there have found his objections to the thirteenth article completely obviated. In the fourth article he ſays "it is holden that Chriſt took again his body, with fleſh and bones, *wherewith he aſcended into heaven*, a notion which, in his opinion, St. Paul refutes, when he declares, that "there is an animal body, and there is a ſpiritual body; and that fleſh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." But a very ſmall portion of philoſophy—much leſs bold, and therefore leſs diſputable, than that by which he attempts to explain the *anti-mundane* generation of the Son of God, might have enabled him to diſcover, that between this doctrine of the Apoſtle and our fourth article there is no inconſiſtency.

The fourth article is, "that Chriſt did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature; wherewith he aſcended into heaven, and there ſitteth until his return to judge men at the laſt day." Now it is certainly true, that Chriſt took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature; for he more than once deſired his diſciples to handle him, and ſee that he was not a ſpirit, ſince a ſpirit hath not fleſh and bones, as they ſaw him have. Yet it is equally true, that twice when he deſired them to make that experiment, he had come and ſtood in the midſt of them, when the doors were ſhut for fear of the Jews, and when there was therefore no acceſs for a human body with fleſh and bones in their

their natural ſtate. Yet if the author will admit that the very ſame material ſubſtance is in one ſtate *ice*, in another *water*, and in a third *ſteam*, and will likewiſe admit that the divine nature of Chriſt had at leaſt as much power over the ſubſtance of the human body, to which it was hypothetically united, as different portions of *caloric* have over the ſubſtance of water to which they are chemically united, he will ſurely find no difficulty in reconciling our fourth article to the doctrine of St. Paul; and will perceive that the evangelical accounts of our Saviour's appearances and ſuddenly vaniſhing out of ſight after his reſurrection, to which infidels have often objected, are perfectly conſiſtent with each other, as well as with the ſoundeſt philoſophy.

His objections to the ſecond article, which compriſe likewiſe the ſubſtance of thoſe that he has urged againſt the eighth, are not perhaps ſo eaſy to be removed, though we certainly do not think them inſurmountable. In the ſecond article of the Engliſh Church it is declared, he ſays,

"That the Son, which is the Word (Logos, or Intelligencer) of the Father, was *begotten from everlaſting*.—So in the Nicene Creed, Jeſus Chriſt is affirmed to be very *God* of very God, *begotten*—and in the Athanaſian, *God* of the Father's ſubſtance, *begotten* before the worlds. Yet Chriſt is there averred to be eternal, and his majeſty coeternal with the Father's, his perſon coeternal and coequal—equal to the Father as touching his Godhead.—— Thus we are required to believe, that Chriſt's Godhead was generated, although eternal. We are to proteſt, that this is the catholic faith; which (contradictory as the term *eternal generation* is, and tending by the avowal of a firſt link to ſupport the abſurd doctrine of an infinite ſeries) except a man believe faithfully *he cannot be ſaved*. With more moderation, with leſs preſumption, we may read, *may not be ſafe*." Pref. p. 1.

But is this gentleman really to learn, that the words *Father*, *Son*, *ſubſtance*, *begotten*, &c. are not and cannot be underſtood *literally* when ſpoken of the Godhead? Is not he aware that the greater part of words in all languages are, in their *ſtrictly literal ſenſe*, applicable only to material ſubſtances, their qualities and relations; and that when they are applied to mind and its attributes, they are employed to expreſs ſomething which we conceive to be analogous to certain well-known properties, qualities, or relations of bodies? Thus, though the word *underſtanding* expreſſes an attribute of mind, and has long ceaſed to be employed for any other purpoſe, yet is it obvious from the *etymology* of the word that it ſignifies ſomething *ſtanding under another*; but *under* and *over* denote

relations of *bodies* to each other, and cannot be literally applied to minds. *Subſtance* is likewiſe a word of the ſame kind, ſignifying *literally* that which *ſtands under* ſomething elſe. Originally it ſeems to have been employed to expreſs that which is ſuppoſed to ſupport the ſenſible qualities of bodies, and which in modern metaphyſics is more generally called the *ſubſtratum* of bodies; *ſubſtance* being now, we believe, employed to denote the whole body, conſiſting of the ſubſtratum and qualities united. The words *Father* and *Son* too in their original and literal ſenſe imply relations which can ſubſiſt only between living beings that have *bodies*, and cannot be applied *literally* to pure minds. This being the caſe, we muſt not, when the words are applied to the Godhead in a ſenſe merely analogical, reaſon from them in all reſpects as when they are literally applied to men; or infer, that, becauſe a human ſon cannot be of the ſame age with his human father, the Divine Son cannot have been begotten from all eternity by his Divine Father. The analogy of the one relation to the other is in ſome particulars ſtriking, but it extends not to every particular. We believe, though we wiſh on this moſt ſacred and myſterious of all ſubjects to hazard nothing new, that the words *Father* and *Son* were employed by the ſacred writers, and the phraſe *eternal generation* adopted by the fathers of the primitive church, to denote, as accurately as human language can denote, the abſolute equality of the ſecond perſon of the ever-bleſſed Trinity to the firſt, in nature and perfections; and at the ſame time to expreſs the *ſubordination* of the ſecond to the firſt in a manner analogous to the ſubordination of a human ſon to his human father *. A man may beget a ſon equal to himſelf in

* Biſhop Bull, whom this author juſtly acknowledges to be one of the ableſt writers on the Catholic doctrine of the Trinity, maintains, on this myſterious ſubject, the three following *theſes*.

" 1. Decretum illud Synodi Nicænæ, quo ſtatuitur, Filium Dei eſſe Θεὸν ἐκ Θεοῦ, Deum de Deo, ſuo calculo comprobârunt Doctores Catholici, cum qui ante, tum qui poſt Synodum illam ſcripſere. Nam illi omnes uno ore docuerunt, naturam, perfectioneſque divinas Patri Filioque competere non collateraliter aut co-ordinatè, ſed ſubordinatè; hoc eſt, Filium eandem quidem naturam divinam cum Patre communem habere, ſed à Patre communicatam: ita ſcilicet ut Pater ſolus naturam illam divinam a ſe habuit, ſive a nullo alio, Filius autem a Patre; proinde Pater Divinitatis, quæ in Filio eſt, fons, origo ac principium ſit.

" 2. Catholici

in every perfection, though ſubordinate in the order of nature; but he cannot, as an artiſt, *make* any thing of equal perfections with himſelf. This phraſeology therefore affirms in the plaineſt terms, that the Son is not a creature like angels and the ſouls of men, and therefore the analogy is complete and perſpicuous. But to expreſs the co-eternity of the Son with the Father recourſe was had to another analogy.

In the Nicene Creed the generation of the Son of God is compared to the emiſſion of light by the material ſun; and he is ſaid to be "begotten by his Father before all worlds; to be God *of* God, *light of light*, very God *of* very God, *begotten* not *made*." Now if the Newtonian theory of light be the true one, as it is by much the moſt generally received, and certainly the moſt intelligible, it is obvious that the material ſun in the heavens never exiſted nor could exiſt without emitting rays of light; and that if it had exiſted from all eternity it would have emitted rays of light from all eternity. Theſe rays therefore would have been of the ſame ſubſtance with their ſource, the ſun, co-eternal with it, and yet derived from it in a way that we may conceive analogous to generation. The difficulty is not to conceive eternal *generation* in this ſenſe, but to conceive *eternity*; nor does this notion of eternal generation tend in the ſmalleſt degree to ſupport the abſurd doctrine of an infinite ſeries by the avowal of a *firſt link*, for there is no link in the caſe. As the material ſun has always exiſted *as the ſource of light*, ſo has the firſt perſon of the holy and undivided Trinity always

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"2. Catholici Doctores, tum qui Synodo Nicæna anteriores fuere, tum qui poſtmodum vixerunt, unanimi conſenſu Deum Patrem, etiam ſecundum Divinitatem, Filio majorem eſſe ſtatuerunt: nempe, non natura quidem, aut perfectione aliquâ eſſentiali, quæ in Patre ſit, et non in Filio; ſed autoritate ſolâ, hoc eſt origine; quoniam a Patre eſt Filius, non a Filio Pater.

"3. Doctrinam de ſubordinatione Filii ad Patrem, ut ad ſui originem ac principium, ideo cognitu craduque perutilem ac planè neceſſariam eſſe, antiqui Doctores exiſtimârunt, quod hac imprimis ratione ita Filii Divinitas adſeratur, ut nihilominus Dei unitas, et Monarchia Divina, ſarta tecta conſervetur. Scilicet quamvis duobus, nempe Patri et Filio, Dei nomen & natura communis ſit; tamen quoniam alter alterius eſt principium, a quo propagatur, idque interiore productione, non externa; fit, ut Deus eſſe unicus merito dicatur. Quam rationem pariter ad Spiritus ſancti divinitatem pertinere, priſci illi crediderunt."

Defenſ. Fidei Nicænæ, ſect. 4.

exiſted *as the Father of the ſecond;* and the whole difference, in our conception, is, that the material ſun has exiſted as the ſource of light only for a limited period of years; whereas the firſt perſon of the Trinity has exiſted as the Father of the ſecond from all eternity. Had the firſt perſon ever exiſted, even for an inſtant, without being, in this analogical ſenſe, *a Father*, we admit that *eternal generation* would have been a contradictory phraſe, and that there might have been now ſome ground for ſaying, that we avow the firſt link of an eternal ſeries; but if *paternity* be as eſſential to the firſt perſon as *exiſtence*, a fact which can be aſcertained only by revelation, theſe objections are completely removed.

Let us now conſider this author's notion of the anti-mundane generation of the Son of God, which he expreſsly denies to have been from eternity, that we may diſcover whether it be more conſiſtent with holy Scripture, and leſs liable to objections, than the doctrine of the Nicene fathers and the Church of England.

"All the diſputes about the origin of Chriſt's divinity may be terminated by an unprejudiced conſideration and compariſon of the ſeveral texts of Scripture which regard the Divine Meſſiah's nature. St. John ſays *not*, that the Logos, in his ſimple *divine* eſſence, is the *Son* of God. He declares (Ch. i. ver. 1.) *God was the Logos.* Alſo (1 Epiſt. Ch. i. ver. 2.) *He is the eternal Life which was with the Father.* Alſo (Ch. v. ver. 20.) *the true God and eternal Life.* Yet he often ſpeaks of the *Man* Jeſus Chriſt as the Son of God. St. John alſo (Ch. xvii. 5.) notices Chriſt's ſuperior filiation before the general creation, when *Chriſt's human unembodied ſoul was brought into being, and united with God's eternal Divine Logos*, who thus became the Son of God; who ſaid (as at Pſalm cx. *, and Heb. Ch. i.) 'Thou art my Son; *To-day* I have begotten thee.'—Not from eternity, but *To-day*. . . . . St. Peter (1 Epiſt. Ch. i. ver. 11.) avers that Chriſt's ſpirit actuated the ancient ſeers——In the beginning of God's ways, before all other creatures, he *generated* Chriſt's human ſpirit to be united with his eternal Divine Logos, and *form a ſociety within himſelf*. For the infinite Godhead not being circumſcribed by any external line, *this generation was internal*; diſtinct, but not ſeparate from the indiviſible Deity, who fills all ſpace.——The ſum is, that the Logos, as to his Divinity, is eternal, and of courſe *ungenerated*. But as to his union

* This is ſurely a typographical error, which the author has omitted to correct. It is in the 2d Pſalm that the words, "Thou art my Son," &c. are to be found. *Rev.*

with

with Chriſt's human ſpirit before the world began, he was generated prior to David, Abraham, and Adam; before Jehovah ſaid, *Let us make men.*" Pref. pp. 1 and 3.

This author's notion of the anti-mundane generation of the Son of God may be diſtinctly diſcovered by the attentive reader from theſe two ſhort extracts; but we have to object to the texts quoted in ſupport of it, that ſome of them are *partially* quoted, and that others do not neceſſarily bear—nay, will not admit, the ſenſe which he puts upon them. St. John does not declare, in the firſt verſe of the firſt chapter of his Goſpel, as this author makes him do, that "God was the Logos;" for it is obvious, from the uſe of the article in the original, and indeed from the ſenſe of the whole, that the LOGOS is the *ſubject* of every propoſition affirmed in the four firſt verſes, and GOD, where the word occurs, the *predicate*. St. John ſays, "In the beginning was the word, and the WORD was with THE GOD—προς τον Θεον, and the WORD was GOD—Θεος without the article. The Apoſtle ſurely did not mean to ſay, that the WORD or LOGOS was the very perſon—the ὁ Θεος, *with whom* he affirms the ſame Logos to *have been* from the beginning; and accordingly he does not call him ὁ Θεος, but merely Θεος, thus affirming him to be truly divine, and yet ſomehow diſtinguiſhed from the ὁ Θεος with whom he had been from the beginning, or, as it might have been rendered, "from eternity." Now if there have been from all eternity two diſtinct perſons truly divine, without that relation of the one to the other, which the primitive fathers, and even our own church, have, through the inadequacy of human language to the ſubject, been under the neceſſity of expreſſing by the analogous phraſe *eternal generation*, will it not follow that there have been, from all eternity, at leaſt two Gods?

Perhaps the author meant to anticipate this objection by what he ſays of the infinite Godhead not being *circumſcribed* by any *external line*, and of the generation of the Son being *internal*, diſtinct but not ſeparate from the indiviſible Deity, which fills all ſpace. The words *circumſcribed*, *external*, and *internal*, and even *ſpace*, are, in their original ſenſe, applicable only to *bodies* and *their relations*, and can, in that ſenſe, be with no propriety applied to *minds*, nor without abſurdity, to the *Godhead*; but if they be here uſed, as the words *ſubſtance*, *generation*, &c. are in the writings of other divines on this myſterious ſubject, we have no objection to this *internal generation*, diſtinct but not ſeparate from the indiviſible Deity; provided it be meant of the *eternal Logos*; for ſuch

was the doctrine of the Nicene Council, and, as Biſhop Bull has completely proved, of the Fathers of the Church who wrote before that Council. But if by this internal generation be meant the creation of Chriſt's *human ſpirit*, and its union with the eternal Divine Logos, in order to form a ſociety within the Godhead, the doctrine cannot be admitted without falling into the impious abſurdity, denominated in the Athanaſian Creed *the confuſion of ſubſtances*, or confounding the divine and human natures.

But, ſays this author, " St. John notices Chriſt's ſuperior filiation before the general creation, when Chriſt's human unembodied ſoul was brought into being, and united with God's eternal Divine Logos, who thus became the Son of God;" but in the place referred to, St. John notices no ſuch thing as the *bringing into being* of Chriſt's *human unembodied ſoul before the general creation*, and then uniting it to the Divine Logos. The words are not St. John's, but our bleſſed Lord's, who ſays—" And now, O Father, glorify thou me with thine ownſelf, with the glory which *I* (not my human unembodied ſoul, but I, the Logos, who was with thee in the beginning) had before the world was." That one human unembodied ſoul was brought into being before the general creation, and united to the eternal Divine Logos, is one of the moſt groundleſs hypotheſes that we have ever met with, and, as managed by this author, one of the moſt abſurd. He ſays that his human ſoul was *generated* by God, but this ſeems to be a contradiction in terms; for as what *generated* is always of the ſame nature with that which generates it, ſuch an unembodied ſoul muſt have been *divine* and *not human;* and by teaching that it was generated *not* from all eternity, but *in time*, the author has really fallen into ſome of the abſurdities with which he falſely charges the Church of England and the Nicene Creed. He has admitted the firſt link of an indefinite ſeries, and given countenance to the reveries of the Gnoſtic and Valentinian hereſies, concerning the generation of Æons by the Divine Pleroma.

But to prove that the bringing into being of this human ſoul before the general creation, and uniting it to the eternal and divine Logos, conſtitutes the ante-mundane generation of the Son of God, he refers to the ſecond Pſalm, and the firſt chapter of the Epiſtle to the Hebrews, The reader, however, who ſhall take the trouble to compare theſe two paſſages of ſacred Scripture together will quickly perceive, that they cannot relate to any *ante-mundane* generation whatever; for it is evident that they are applied by the author of the Epiſtle to the Hebrews to the perſon ſpoken of, *when he*

was

was brought into the world *. That this author's notion of this ante-mundane generation is completely erroneous is ſtill further evident from the following argument urged in its ſupport.

" By whom alſo he made the worlds, (Heb. Ch. i. ver. 2. &c.) Hence St. Paul to the Coloſſians (Ch. i. ver. 15.) declared Chriſt *the Protogenes* † *of every creature, for by him all things were created.* And at the 3d Epheſians, *God created all things by Jeſus Chriſt;* that is, by that human ſoul which was united, before the creation, with God's Logos." P. ii.

The weakneſs of this reaſoning, if reaſoning it can be called, is very apparent. We have already ſeen, that if the human ſoul, which was united with God's Logos before the general creation, be indeed *human*, it muſt have itſelf been *created* and *not* generated. It is therefore a *creature* like angels and the ſouls of other men; but if ſo, how can it be ſuppoſed that when St. Paul ſays to the Epheſians, (Ch. iii. ver. 9,) that God created *all* things by Jeſus Chriſt, and to the Coloſſians, (Ch. i. ver. 16, 17.) that " by him were *all* things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; *all* things were created by him, and for him; and he is before all things, and *by him all things conſiſt*," he meant to ſay all this of the human ſoul of Jeſus Chriſt, which was *itſelf created*, and can therefore, like every creature, conſiſt only by the power of God? The omnipotent Being, to whom St. Paul attributes all theſe attributes of divinity, and whom he expreſsly calls the SON, is indiſputably that Logos, of whom the Apoſtle and Evangeliſt St. John ſays, that " he was in the beginning with the God, and was God; that *all* things were made by him; and that *without him* was not *any thing made that was made.*"

We are ſorry that we have been drawn thus far into theſe abſtruſe and not very profitable ſpeculations; but when we found a man objecting philoſophically to the doctrine, not of our own Church only, but alſo of the whole Church of

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* The reader will find a very ſatisfactory explanation of the filiation referred to in theſe paſſages of Scripture, in Whitby's Commentary on the New Teſtament, compared with Hammond's Annotations on the Second Pſalm.

† He is not called the πρωτογενὴς, but the πρωτότοκος of every creature, a word, which, on due inveſtigation, will be found, we think, to aſſert his divinity in ſtronger terms than thoſe which are employed by our tranſlators. *Rev.*

Chriſt,

Chriſt, in the days of her greateſt purity; and abuſing "the *ſacerdotal gentry*, whoſe hopes of preferment brought them into, and hold them in rigid ſhackles," (we ſuppoſe the rigid ſhackles of the Catholic faith) we thought it might be worth while to ſhow, that the analogies, by which the ſacerdotal gentry of the Council of Nice endeavoured to bring this myſtery into ſome degree within the reach of human comprehenſion, are more conſiſtent with Scripture, and in themſelves more rational, than the wild hypotheſis of this preſumptuous layman. We call him preſumptuous, *not* becauſe we think that "divinity is the main buſineſs of *parſons* only," or that "the ſacred Code is ſtill the monopoly of prieſts, who have taken away the key of knowledge;" for we know as well as he does that divinity and the ſacred Code ought to be ſtudied by all Chriſtians. But we think him preſumptuous, becauſe he affirms, that laymen of erudition, talents, and leiſure, *merely becauſe they are laymen*, are *more* likely to ſucceed in theſe ſtudies than thoſe ſacerdotal gentry who look back with reverence to the doctrines of the primitive church; and becauſe he dares to compare himſelf to Newton, Bacon, Lord Nottingham, Lord Lyttelton, Lord Barrington, Sir Matthew Hale, Sir Norton Knatchbull, Sir Peter King, Selden, Boyle, Locke, Addiſon, Weſt, Milton, and Johnſon! To theſe illuſtrious laymen, and many others, (ſome of whom are now alive, and therefore cannot without indelicacy be mentioned,) we are perſuaded that there is not one faithful clergyman of the Church of England who does not feel his breaſt ſwell with gratitude, when he reflects on the light which they have thrown on the doctrines of Chriſtianity, and on the evidences which they have brought forward of its divine origin; but, with the ſolitary exception of Mikon, we are not aware that any of theſe men reviled the ſacerdotal gentry, or attempted to make prieſts and parſons contemptible in the eyes of the public. With reſpect to the myſtery which ſeems to have excited this fooliſh clamour againſt prieſts, they probably thought, as we do, and as a very ingenious prieſt * long ago taught, that

"The doctrine of the Trinity, as it is poſitively affirmed in Scripture, is, that God is there expreſſed in three different names, as Father, as Son, and as Holy Ghoſt; that each of theſe is God, and that there is but one God. But this union and this diſtinction are a myſtery unknown to mankind. This is enough for any good Chriſtian to believe on this great article, without ever in-

* Swift, in his Sermon on the Trinity.

quiring

quiring farther. Thus the whole doctrine is ſhort and plain, and incapable of any controverſy; for it is no more than this:—— God commands us, by our dependence upon his truth and his holy word, to believe a *fact* that we do not underſtand; and this is what we do every day in the works of nature, upon the credit of men of learning."

The author of this Chriſtian Code having aſſigned his reaſons for not taking orders in the Church of England, and made an apology for undertaking to give a regular digeſt of Chriſt's diſpenſation—an apology which is juſt as unneceſſary from a layman as from a prieſt, and which, conceived in ſuch terms as he has employed, is ſurely impertinent—proceeds to declare what religious entertainment he is about to prepare for his fellow-chriſtians.

"The doctrines of Chriſtianity," ſays he, "are interſperſed plentifully in the ſacred books of the New Covenant, but totally devoid of ſyſtematic arrangement; and although many paſſages are beſt explained, ſupported, and confirmed by others, analogous, but quite detached, and often indeed only to be found in the other authors of the Chriſtian volume—I have therefore in a great meaſure collected and arranged together ſuch texts as relate to the ſame heads; that they may, like ſolar rays converging through a burning-glaſs, affect us with collected force. On the other hand, I have diſtinguiſhed other texts too often confounded and miſunderſtood; ſhowing that, notwithſtanding ſimilitude of expreſſion, their ſenſe is quite different. For inſtance, paſſages regarding Chriſt's *human* nature are in ſeveral places applied, though ſtrictly not applicable, to his *divine* eſſence. It will then fully appear, that, 'all Scripture is given by God's inſpiration, and is profitable for doctrine, reproof, correction, inſtruction in righteouſneſs; that the men of God may be perfect, thoroughly furniſhed unto all good works." Pref. p. xii.

That a work on this plan, executed with diligence and judgment, would be invaluable, is ſelf-evident; but this author ſeems fully aware, that his utmoſt diligence (which we readily admit to have been aſſiduouſly exerted) may not have comprehended methodically all that the plan required.

"But I humbly hope," he ſays, "that I have been very full as to the heads of our faith and duty; and have confirmed all thoſe heads reſpectively with texts in abundance; which was all my aim and expectation. On the other hand, (why the *other* hand?) many of the texts are of ſuch a collective ſtructure as to contain almoſt as many duties, or as great a number of *ſins* as words. Wherever any of theſe heads are diſtinctly treated, theſe aggregate paſſages are unavoidably repeated, to confirm thoſe diſtinct

diſtinct branches reſpectively, which they notice in company with many other ſubjects. Yet ſometimes they are cited only in one place or two, and referred to, either ſpecially or generally, in others——and ſometimes it has appeared beſt to unite together ſome heads mutually akin, in order to apply at once, to them all, ſuch texts as have taken cognizance of them all.

" Perhaps ſome future writer will find that to this edifice he can add a ſuperſtructure, as on the Tuſcan order of architecture may be reared the Ionic, on this the Corinthian, and on all the Doric *. A wren mounted upon an eagle may ſee more than the eagle, and a pigmy elevated on a giant's ſhoulders may ſee farther than the giant, by the giant's aſſiſtance.

" So, farther modern wits behold,
Mounted a pickpack on the old." *Butler.*

" Amen; So be it." Pref. p. xv.

Whatever may be thought of the judgment diſplayed in the firſt part of this extract, the concluſion of it ſhows with the force of demonſtration, that the author is poſſeſſed of at leaſt all that confidence in himſelf, which is generally deemed requiſite to enſure ſucceſs in great undertakings. We thought indeed, when we had read this ſentence, that he was immediately to enter on his work; and to prove himſelf, when compared with all who have gone over the ſame ground before him, or who may have the daring preſumption to enter on it after him, a giant compared to a pigmy, or an eagle compared to a wren! We were, however, detained by the diſcuſſion of another ſubject, " *the orders of adminiſtrators* who are to officiate in Chriſtian congregations;" in which diſcuſſion we have found much that is really excellent, and not a little that merits the ſevereſt reprehenſion.

That the ſyſtem of " lay-patronage is ruinous to ſacerdotal dignity," we certainly did not expect to find aſſerted by this author; nor are we convinced by the extravagant and indecent caſes ſuppoſed by him, that the ſyſtem is fraught with all the conſequences which he deduces from it. A ſolitary inſtance may now and then occur, of a profligate 'ſquire " appointing a prieſt in his pariſh, becauſe he can ſerve for a huntſman," but that this practice ſhould be frequent is impoſſible. Corrupt as mankind are, no man of good ſenſe, however irreligious himſelf, would promote a clergyman to a living with cure of ſouls, merely becauſe he was ſkilled in the ſports of the field. The moſt profane wretches, who have not thrown behind them all decency, reſpect piety and

* This is a ſtrange architectural arrangement. *Rev.*

zeal in a clergyman, and would prefer ſuch a clergyman to their pariſh, all other circumſtances being equal, rather than one of an oppoſite character. Of this we need not a ſtronger proof than is furniſhed by the conduct of Charles the Second, who, though certainly as profligate and irreligious as moſt 'ſquires who have the patronage of churches, carefully raiſed to the epiſcopal dignity men eminent for their piety and learning. At any rate, if the Biſhops and their Chaplains will be at due pains to keep unworthy characters out of the orders of Deacon and Prieſt, it will not then be in the power of a profligate 'ſquire to preſent a mere huntſman to a living in his gift.

The author's objections to the *titles* of *Rector of a Pariſh*, and *Doctor* in the Univerſities, as contrary to the injunctions of Chriſt, are ſuch as might have iſſued from the *ſcruple-ſhops* of the puritans in the ſeventeenth century; but we certainly could not have expected them from a Graduate of the Univerſity of Cambridge in the nineteenth. His remarks too upon non-reſidence and ſinecures, though not wholly unjuſt, are ſurely unſeaſonable; for he cannot but be aware that greater exertions to enforce reſidence, and the due performance of every paſtoral duty, have not been made at any period than at the preſent; and the following ebullition of party politics flows with no good grace from one who profeſſes to have devoted ſo large a portion of a long life to the ſtudy of the Code of the Kingdom of Heaven.

" What horrid enſamples have we in this year 1807 beheld in the eſtabliſhed Church! One century ago that ſingle blockhead *Sacheverel*, by bawling that the Church was in danger, ſet the realm in a flame, and well-nigh recalled a popiſh prince. But now myriads of Sacheverels are bellowing that the Church is in danger. From whom? Not from a Grenville, whom Pitt at his dying hour recommended as the moſt conſtitutional ſtateſman in Britain; not from thoſe champions for the Revolution and the proteſtant ſucceſſion, the Ruſſels and the Cavendiſhes. Not from *legal Iriſh Catholics, who have abjured the Pope's ſupremacy and diſpenſing power.* But from arrogant, time-ſerving ſacerdotal ſycophants and paraſites, the baſe tools of national peculators; at whoſe inſtance they impiouſly bely men of high honour, even in God's temples, bowing to Baal at the ſacred altars of Jehova!" Pref. p. xix.

Is it poſſible that this author can have ſo often turned over the pages of the New Teſtament without finding in that ſacred Code the following words—" Love as brethren, be pitiful, be courteous; not rendering *evil for evil*, or *railing for railing*;

ing; but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing?" It is but juſtice, however, to add, that notwithſtanding all this petulance, injuſtice, arrogance, and diſcontent, his notions of the conſtitution of the apoſtolical Church ſeem to be correct, and that by a very copious collection of texts he has clearly proved, that the *adminiſtrators* who were appointed by the Apoſtles to officiate in Chriſtian congregations were of three orders—Biſhops, Prieſts, and Deacons. Of this fact he is ſo fully ſatisfied, that he concludes his long and multifarious preface with the following words of Ignatius to the Trallians —" Whoever officiates (does any thing *) without Biſhop, Prieſt, and Deacon, is not clear in conſcience."

(*To be concluded in our next.*)

ART. XI. *Magna Britannia; being a conciſe Topographical Account of the ſeveral Counties of Great Britain. By the Rev. Daniel Lyſons, A. M. F. R. S. F. A. and L. S. Rector of Rodmarton, in Glouceſterſhire; and Samuel Lyſons, Eſq. F. R. S. and F. A. S. Keeper of his Majeſty's Records in the Tower of London. Vol. II. Part I. containing Cambridgeſhire.* 4to. 2l. 2s. Cadell and Davies. 1808.

AN account of the preceding part of this work will be found in our 28th volume, p. 131, and we ſhould long ſince have noticed this ſecond portion, but that we waited in expectation of ſeeing the deſcription of Cheſhire and Cornwall, the firſt of which was promiſed to be publiſhed in the cloſe of the laſt year. As this has not appeared, and we are but too well acquainted with the numerous incidents which occur to retard publication, we ſhall no longer delay attention to authors whom we eſteem, and to a work which we conſider as of national importance. We approve of the plan reſolved upon for the remaining part of the work, namely, that of publiſhing the counties ſingly; and though the preſent progreſs muſt be ſlow, as no regular hiſtory of ſome of the counties has hitherto been publiſhed, and as the Authors appear to ſpare no pains or labour to obtain accurate information, we hope the work will hereafter proceed more ſpeedily, in conformity both to our wiſhes, and the public expectation.

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* Πράσσειν τι. *Rev.*

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The plan purſued in this part is preciſely the ſame as in the volume which preceded. We have here a map of Cambridgeſhire, of which county, it is ſingular to ſay, no map had before been publiſhed which could at all be depended upon, either for the accuracy of its general outline, or the poſitions of its ſeveral places. The map which is here given is profeſſedly taken from a trigonometrical ſurvey of the county by the late Dr. Maſon, of Trinity College. We ſay profeſſedly, for though we do not at all ſuſpect the Authors of aſſuming to themſelves any undue merit, we have heard it much doubted whether any ſuch trigonometrical ſurvey was actually taken. Be this as it may, the map will be found very neatly executed, and, as far as we can form a judgment from circumſtances, may be depended upon as accurate. It ought to be added, that Mr. Arrowſmith furniſhed a corrected outline, and Mr. William Cuſtance, of Cambridge, corrections of the courſes of rivers and roads in the ſouthern part of the county.

The plates are very numerous, much more ſo, indeed, in proportion, than in the parts which preceded. This is accounted for from the numerous remains of Gothic architecture which are to be found in Cambridgeſhire. Such of theſe have been ſelected as ſerve to illuſtrate the different ſtyles of different centuries, with the aſſiſtance of Mr. Robert Smirke, by whom alſo the greater part of the drawings has been made. Theſe ſketches are executed by Mr. Lee, and it is impoſſible not to admire their neatneſs. The objects, indeed, are generally expreſſed by an outline, but this certainly is calculated to exhibit their ſeveral parts more diſtinctly. But many plates, as before, are both deſigned and etched by Mr. S. Lyſons. The Authors do not pretend to claim the merit of producing, by theſe etchings, any pictureſque effect, but they intend (and in this, we think, they have fully ſucceeded) to communicate accurate impreſſions of ſuch objects as intereſt curioſity. They are alſo thus enabled to give their work the advantage and the ornament of a greater number of theſe etchings, which in this volume amount to no leſs than thirty-three, yet the price of the book itſelf is only two guineas.

The braſs-plates, ſelected from monuments and tombſtones, communicate a faithful repreſentation of the dreſſes of our anceſtors. Theſe are ſaid to be engraved with the moſt ſcrupulous accuracy, and under the moſt favourable circumſtances.

It remains for us to exhibit a ſhort ſpecimen of the execution of the work. With the town of Cambridge itſelf, the hiſtory, ancient and modern, of the different colleges, &c. moſt readers are familiarly acquainted. The account of the ſe

here exhibited is perſpicuous, but conciſe: perhaps if the Authors, with reſpect to ſome of theſe, had been a little more elaborate, we ſhould have been better ſatisfied. The etchings of King's College Chapel are intereſting and beautiful. Ely alſo, and its magnificent and venerable cathedral, has often been the ſubject of antiquarian curioſity and reſearch, and we have lately had occaſion to beſtow the higheſt and moſt deſerved commendation upon labours directed to theſe objects. We ſhall therefore not take from either of theſe parts of the work our ſpecimen of its execution, but, without any very particular cauſe for preference, ſubmit the following to the reader's peruſal:—

"Wiſbech, which gives name to a hundred and deanery, is a large market-town in the extreme northern part of the county, about thirty miles from Ely, forty-two from Cambridge, and ninety from London. The market, which is on Saturday, is held by preſcription, the charter not appearing on record: it is abundantly ſupplied with all ſorts of proviſions, and is a great mart for corn, of which about one hundred thouſand quarters are annually exported from this town, by the Ouſe and canals*, which have opened a communication to Cambridge, Lynne, and other towns: other principal exports from this place, are rape-ſeed and long-wool, great quantities of which articles are ſent into Yorkſhire. Timber, from Northamptonſhire, is brought to Wiſbech, and forwarded thence for the uſe of the navy: the principal imports are wine, deals, and coals. King Edward III. in the firſt year of his reign, (1327) granted the Biſhop of Ely a fair, to begin on Trinity eve, and to laſt twenty-two days†: this fair has been diſcontinued. There are four other fairs at Wiſbech: the Monday before Lady-day, the day after Palm-Sunday, Whit-Tueſday, and Lammas-day.

"The gild of the Holy Trinity at Wiſbech, conſiſting of an alderman, clerk, bailiffs, dean, and two chamberlains, which had been founded in 1379, having been ſuppreſſed, with all other eſtabliſhments of a ſimilar nature; the eſtates belonging to it, which had been given for pious and charitable uſes, were, through the intereſt of Biſhop Goodrich, granted to the principal inhabitants, who were incorporated by King Edward VI. in 1549, and inveſted with the management of the funds riſing therefrom, which now amount to 1300l. *per annum*, for the benefit of the

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* "Biſhop Moreton, in the fifteenth century, made a navigable canal at his own expence, for the convenience of water-carriage to his town of Wiſbech; but it was not attended with the expected advantages, and was found to be injurious to the navigation of the Nene."

† "Cart. 1 Edward III."

town:

town*: the charter was renewed in 1611, and again in 1669. The corporation is known by the name of the burgeſſes of Wiſbech, being perſons poſſeſſed of freehold eſtates of forty ſhillings *per annum*; ten of theſe are annually elected capital burgeſſes, and one of them, who is called the town bailiff, has for the year the management of the town eſtates. The capital burgeſſes hold the market on leaſe, under the Biſhop of Ely; they have no civil juriſdiction in the town. The ſummer aſſizes, and the Epiphany and Midſummer quarter ſeſſions for the iſle of Ely, are held at Wiſbech. The magiſtrates meet for the diſpatch of buſineſs twice every week.

"A handſome cuſtom-houſe, with a room for the meeting of the magiſtrates, and tranſacting other public buſineſs, was completed in 1804, by the corporation, at the expence of 2500l. The ſtone-bridge was erected about the year 1757, under the management of the corporation, at the expence nearly of 2300l.

"The inhabitants of Wiſbech having been numbered by the direction of Biſhop Gunning, in 1676, were found to amount to one thouſand ſeven hundred and five†; according to the returns made to Parliament in 1801, they amounted to five thouſand and four.

"Before the draining of the fens, Wiſbech was ſubject to very deſtructive inundations; the firſt mentioned in hiſtory was in the year 1236, when many lives were loſt; the whole country, for many miles round, having been laid under water, and the town almoſt deſtroyed‡. Similar calamities have occurred at various times¶. The laſt inundation of the ſea, by which the town and neighbourhood of Wiſbech ſuffered material injury, was on the 13th of November, 1613, when almoſt the whole hundred was laid under water; ſome lives were loſt by the ſudden breaking down of the banks, and the damage ſuſtained by the loſs of corn and cattle was incalculable. The next year, in the month of March, conſiderable damage was done by a freſh-water flood, occaſioned by a ſudden thaw after a deep ſnow. Theſe two deſtructive accidents were recorded by the vicar on a tablet in the church: it has been ſince removed, but the inſcription is preſerved.

"During the time that the iſle of Ely was held againſt William the Conqueror, by the Engliſh barons, that monarch built a caſtle at Wiſbech, to keep them in check, and prevent their mak-

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* "From the information of the Rev. A. Jopſon, vicar."

† "Ibid."

‡ "See Leland's Collectanea, vol. i. p. 282, and Matthew of Weſtminſter, p. 296."

¶ "In Dugdale, on draining, is an account of another great inundation in 1253."

ing incurſions into the neighbouring counties *. King John was at Wiſbech a few days before his death, on the 7th of October, 1216 †. King Edward VI. viſited this town on his return from Lynn to Crowland, in 1469 ‡. Wiſbech was garriſoned for the Parliament, during the civil war, under the command of Sir John Palgrave. In 1643, the burgeſſes lent the ſum of 150l. to Capt. Dodſon, who was beſieging Crowland, then one of the royal garriſons ¶.

"The manor of Wiſbech was given to the abbot and convent of Ely by the parents of Ailwin, biſhop of Elmham ‖, when he was profeſſed a monk in that monaſtery §. A part of this large eſtate, after the creation of a biſhop's ſee at Ely, was aſſigned to the monks, and formed the manor of Wiſbech-Murrow, now belonging to the dean and chapter; the remainder being called the manor of Wiſbech-Barton, was annexed to the ſee. This is of very large extent, and is the paramount manor of the hundred.

"Wiſbech caſtle, which is ſaid to have occupied the ſite of that built by William the Conqueror **, was, from an early period, a palace of the biſhops of Ely; it was rebuilt by biſhop Morton about the year 1480 ††; his ſucceſſor, biſhop Alcock, died there in 1500 ‡‡. In the reign of Queen Elizabeth, this caſtle was made a priſon for the papiſts; abbot Frekenham died there during his confinement ¶¶. It was repaired by biſhop Andrews, who was promoted to the ſee in 1609. When the church-lands were expoſed to ſale in Cromwell's time, Wiſbech caſtle was purchaſed by ſecretary Thurloe, who built a houſe on its ſite, after a deſign of Inigo Jones, and made it his reſidence: in the year 1658, he was elected to ſit in Parliament for the town

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* "Mat. Paris."

† "Pat. 18. John."

‡ "Blomefield's Collectanea, p. 246."

¶ "Communicated by Mr. Jopſon from the records of the town."

‖ "He was the ſon of Oſwy, by his wife Leofleda, daughter of duke Brithnoth."

§ "Bentham's Ely, p. 87."

** "It is the more probable from the exiſtence of the office of conſtable in the biſhop's caſtle, which was retained until the beginning of the ſeventeenth century. The caſtle, which was erected by the Conqueror, is ſaid to have been deſtroyed by the flood of 1236. It is probable that it was ſoon repaired, or rebuilt, as the names of ſome of the conſtables during the following century have been handed down."

†† "Bentham's Ely."

‡‡ "Ibid."

¶¶ "Cole's M.S.S."

and

and borough of Wiſbech *, which, probably through his intereſt, was then deſigned to be a parliamentary borough, but it does not appear that the deſign took effect; for Thurloe, having been likewiſe returned for Huntingdon, made his election to ſerve for that town; and there is no record of any other perſon having been elected in his room at Wiſbech. Since the reſtoration, the caſtle eſtate has been leaſed out by the Biſhops: the leaſe was for many years in the family of the Southwells, who reſided at the caſtle. The preſent biſhop ſold the ſite, under an Act of Parliament, to Joſeph Medlecott, Eſq. who has built ſeveral houſes on the ground adjoining the caſtle.

"Ancient records ſpeak of a manor called Todenham-hall, in Wiſbech, held by the family of Todenham, in the thirteenth and fourteenth centuries †.

"Whitehall, near Wiſbech, was a ſeat of the ancient family of Everard, who were ſettled there as early as the year 1300 ‡. The heireſs of this family married the anceſtor of the preſent Sir Everard Buckworth, Bart. Theophilus Buckworth, biſhop of Dromore, was of this family, and died at Whitehall in 1652. Whitehall is now the property of the Reverend J. T. Hand, of Cheveley.

"In the pariſh church, which is a large irregular ſtructure, with a handſome tower, is the grave-ſtone, with his effigies, in armour, on a braſs-plate, of Thomas de Braunſton, conſtable of Wiſbech caſtle, who died in 1401 ¶, and there are monuments, and other memorials, for the families of Sandford, Southwell, Worrall, Haſlewood ‖, &c.

"The dean and chapter of Ely have the great tythes of about eleven thouſand acres of land in this pariſh, which had been appropriated to the prior and convent by biſhop Balſham; the vicar, by endowment and preſcription, is entitled to the remainder. The rights of the vicar were chiefly ſettled by two inſtruments, bearing date 1252 and 1275, the particulars of which are printed in Blomefield's *Collectanea* for Cambridgeſhire. By the deed 1252, it appears that the vicar had, among other ſources of revenue, the manor of the vicarage, and the lands annexed to Kilhuſhing chapel, which had belonged to the priory of Spinney. The biſhop is patron of the vicarage.

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* "Communicated by Mr. Jopſon from the records of the town."

† "From 10 Edward I. to 16 Richard II. See Blomefield's Collectanea, and Eſch. 16 Richard II."

‡ "Cambridgeſhire pedigrees in the Britiſh Muſeum."

¶ "See p. 67."

‖ "Amy, relict of Dr. John Haſlewood, Judge-Advocate in the reign of King Charles II. is ſaid in her epitaph to have been related to Queen Mary and Queen Anne."

"Wiſbech St. Mary is a chapel of eaſe to Wiſbech St. Peter; it ſtands in the fields, about two miles from the town, and is ſaid to have been originally the mother church. In this chapelry are two hamlets, Wiſbech-Murrow, of which, as before-mentioned, the dean and chapter have the manor; and Guyhern, or Guyhirn, which lies about four miles ſouth of Wiſbech, and has a chapel of eaſe. There was formerly a chapel at Murrow, another at Piggesdrove, built in 1347, and a third at a place called Kilhus, or Kilhuſhing. It appears alſo that there was, in ancient times, another church in the town, dedicated to St. George, which ſtood in the timber-market *.

"There are meeting-houſes at Wiſbech for the two deſcriptions of Baptiſts, the Methodiſts, the Independents, and the Quakers. At Guyhern is a meeting-houſe for a ſect called the Culymites, from their founder, David Culy, who lived at that place in the early part of the laſt century. Their tenets are nearly the ſame as thoſe of the diſciples of Mr. Whitfield.

"There was an ancient hoſpital at Wiſbech, dedicated to St. John the Baptiſt, in the patronage of the biſhops of Ely †, but no traces of it remain, nor is its ſite known.

"Dr. Hawkins gave the ſum of 300l. to build ſix alms-houſes for the poor, and Mrs. Jacomin Sturmin 100l. to build alms-houſes for poor widows; theſe were pulled down about the year 1756, in order to enlarge the church-yard, and other houſes built in lieu of them, by the pariſh. The poor people in theſe houſes are appointed by the capital burgeſſes, who give them allowances out of money in their hands, to be appropriated to charitable uſes.

"There is an ancient grammar-ſchool in the town, in the patronage, and under the ſuperintendance, of the capital burgeſſes, by whom the maſter is elected. He holds his ſituation for life, unleſs diſplaced for miſconduct by the biſhop of Ely, who is viſitor: the ſalary and perquiſites are eſtimated at about 160l. *per annum*. There are alſo two charity-ſchools at Wiſbech, one for fifty boys, the other for thirty girls, ſupported by the intereſt of various beneſactions and voluntary contributions. Mr. John Crane, an eminent apothecary at Cambridge, who died in 1652, enlarged the ſchool-houſe, and gave another houſe for the increaſe of the maſter's ſalary. Mr. Crane alſo left a ſum of money to be lent to poor tradeſmen ‡, and Mr. William Holmes gave the ſum

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* "Blomefield's Collectanea."

† "Tanner."

‡ "Among other beneſactions of this kind, Mr. Crane left the ſum of 100l. to be lent *gratis* to an honeſt man, the better to enable him to buy good fiſh and fowl for the univerſity of Cambridge, having himſelf obſerved much ſickneſs occaſioned by unwholeſome food of that ſort."

of

of 300l. for the ſame purpoſe, to be lent in ſums of 10l. for three years.

" Mr. Nicholas Sandford, who died in 1603, was a great benefactor to this town, by procuring, at his own expence, the reſtoration of an ancient exemption from toll, granted to the tenants of Wiſbech-Barton manor by King Richard I. and confirmed by King John, King Henry IV. and King Henry VI. *" P. 288.

A work more acceptable than this promiſes to be to all lovers of topography, can hardly be imagined, particularly when it is conſidered that many of the county hiſtories are ſo rare, and of ſuch extraordinary price, as to be within the attainment of a very few. This work will contain every thing that is valuable in each, and in all, and will compriſe, within a very moderate expence, what can at preſent only be procured at a ſum exceeding computation. The Authors have our ſincere wiſhes for their ſucceſs; we ſhall readily cheer them in their progreſs, and unfeignedly congratulate them, ſhould we ſee the final and full accompliſhment of their purpoſe.

ART. XII. *A Letter to a Country Gentleman on the Education of the Lower Orders, and on the beſt Means of attaining all that is practicable or deſirable of that important Object. By John Weyland, Jun. Eſq. Author of* " *A ſhort Inquiry into the Policy, Humanity, and paſt Effects of the Poor Laws,*" *&c.* 8vo. 176 p. 4s. 6d. Hatchard. 1808.

THAT a ſubject of primary importance to the intereſts of our country, and of mankind, ſhould have been made, as he expreſſes it, " an affair of party," and that the diſcuſſions to which it has given riſe ſhould have been conducted with a view to victory over opponents rather than to practical utility, is juſtly lamented by this author, in a ſenſible preface. By this obſervation reſpecting others, a pledge of his own impartiality is given; from which, throughout this tract, he does not appear to deviate; and the judgment diſplayed in

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* " This is recorded, though rather obſcurely, in the following rude verſes on his grave-ſtone:—

' A patterne for townesmen whom we may enroll,
' For at his own charge the town he freed from toll.'

his remarks on the plan of education ſuggeſted by other writers, as well as in the detail of his own, renders this work, in our opinion, one of the moſt uſeful that have come within our obſervation, on the intereſting topic to which it relates.

The two oppoſite opinions reſpecting the education of the poor are firſt ſtated by this author, and both equally condemned. "Enthuſiaſm," he obſerves, "declares, that the human mind can *in no ſituation* be enlightened too far; while prejudice as loudly aſſerts, that thoſe who are born to manual labour, require no *mental* cultivation at all." The truth and ſound policy of the queſtion, ſays the author, "lie wide of the opinion of both parties:" an aſſertion which, in our opinion, is ſhown in this letter to be at leaſt well worthy of attention.

The author then enquires, "What is the proper object in the education of the Poor?" This he well determines to be, "the communication of moral and religious inſtruction;" which, in his judgment, is the one thing needful. He ſhows this to be "the ſole end and object of their education, as far as the public is concerned; ſince it is alone ſufficient to ſecure their welfare here and hereafter."

"In ſearch of the means of doing this, it is (he obſerves) incumbent upon the ſtate to exerciſe its prudence in repreſſing the zeal of well-meaning individuals, haſtily recommending doubtful ſyſtems for adoption." For this reaſon he diſapproves of the plans lately propoſed for the education of the poor, and particularly of the attempt to introduce "the Madras ſyſtem" (that of Dr. Bell), conducted by ſalaried maſters, into general operation in our country villages, or indeed into any other ſituations, at the public expence. That ſuch an application of the ſyſtem would paralyze all exertion in the teachers, is ſtrongly argued by the author; and even when the benevolent ſuperintendence of individuals might prevent ſuch relaxation, he doubts whether ſome parts of it are not "calculated to teach what would be prejudicial to the ſcholars, to the neglect of more uſeful knowledge, and to impart a greater portion of inſtruction at the public expence, than the public, in juſtice, ſhould be bound to bear." This expence, he thinks, "would much exceed what will be ultimately neceſſary to procure all that is attainable of the juſt object in view." This train of reaſoning is purſued to a greater length, and with more variety of arguments than our limits will permit us to detail. The continued ſuperintendence of enlightened individuals (which can ſeldom be obtained) is concluded to be abſolutely neceſſary

ceſſary to the ſucceſs of the Madras ſyſtem, and more particularly for obviating what appears to be the author's moſt ſerious objection, namely, the danger, under ſuch a ſcheme, that while the more mechanical parts of education are ſo emulouſly cultivated, the higher intereſts of morality and religion ſhould be neglected.

But, ſhould ſuch a ſyſtem be capable of being brought into univerſal operation, and religious and moral inſtruction be duly ſecured, the author ſtill queſtions "whether it would not produce ſuch a general diffuſion of the knowledge of writing and arithmetic, as would have an evil tendency on the virtue and happineſs of the lower orders, by giving them the poſſeſſion of qualities higher than they can find the means of exerciſing honeſtly." Many more perſons, he apprehends, would acquire a knowledge of writing and arithmetic, if not higher talents, than could find opportunity of profiting by them in the fair callings of induſtry. To prove this point, he cites two paſſages from the work of Dr. Bell, the ingenious and worthy founder of the ſyſtem; in the firſt of which that gentleman has ſhown the wonderfully rapid progreſs made in ſeveral branches of knowledge at very early ages, under his ſyſtem; and, in the other, he earneſtly recommends that the children of the poor ſhould not be educated in an expenſive manner, or even taught to write or to cypher; repreſenting that parents will always be found to educate children enough to fill the ſtations which require higher qualifications; and that there is a riſk of elevating by an indiſcriminate education, the minds of thoſe doomed to daily labour, above their condition, and thereby rendering them diſcontented and unhappy in their lot. Theſe paſſages, the author thinks, are in contradiction to each other; and he cannot agree to the method by which this contradiction is attempted to be reconciled, namely, that "two half hours in the day, in which two leſſons muſt be well learned and read," are to ſuffice "for inſtructing the youth of the lower orders in the elements of reading and the principles of religion;" and that "the reſt of the day ſpent in ſchool may be given to manual labour. In this way" (Dr. Bell has aſſerted) "the children of the labouring poor may be made to defray the expence of their own education."

To this the preſent Author objects, that it would be turning parochial ſchools into commercial ſpeculations, carried on by a deputy of the public, who muſt uſually be perfectly ignorant of all commercial knowledge; and the main object, education, would become dependent upon a very un-

certain contingency. This objection is preſſed with conſiderable force. It is followed by others equally, if not more important, particularly that, at thoſe very tender ages, a handicraft employment during the whole day, with the exception of only one hour, would probably, in a great degree, unfit children for the more robuſt purſuits of life; and alſo, that ſuch ſhort periods of inſtruction, followed by long intervals of active mechanical employment, could not leave a permanent impreſſion on the infant mind.

The author then argues, at conſiderable length, to prove that a more general diffuſion of writing and arithmetic would not have a beneficial effect on the virtue and happineſs of the lower orders of the people. More than a ſufficient number of writers and arithmeticians are, he thinks, already brought up for the buſineſs of ſociety, and for carrying on the honeſt purſuits of induſtry; and it ſeems to him certain that, in the caſe of any great increaſe of thoſe talents, they muſt either lie uſeleſs, or be diſhoneſtly employed. Some ſtriking circumſtances are mentioned, to illuſtrate and enforce this propoſition, and the arguments by which the contrary opinion is ſupported, are ably anſwered. The author, however, repeats, that he only objects to writing and arithmetic as forming *a part of the public inſtruction* of the lower orders. Nothing, he declares, can be further from his thoughts than the idea of placing any obſtacle in the way of parents, who, by their own induſtry, or the charitable aſſiſtance of others, can make theſe additions to the education of their children.

We will not attempt to follow this author through all his more minute, though uſeful, obſervations reſpecting the ſize required for the ſchool-room in a country village, and the number of ſcholars likely to attend within a given diſtance, or his calculations of the expence which would be incurred by a ſchool on each of the different plans ſuggeſted. With regard to the Madras ſyſtem (as the method of Dr. Bell is termed) he candidly admits it to be "admirably calculated to be of ſervice in all caſes when it is wiſhed to impart a ſuperior degree of education in a ſhort ſpace of time, and when a competent number of pupils requiring ſuch education can be collected together. It may therefore (he adds) be well ſuited to the purpoſe of the middle ranks of life in large towns, where employment in profeſſions that require knowledge may be had at an early period of life."

To one practice, however, in that ſyſtem, he decidedly objects, namely, that of trying boys, for the offences they commit, by a jury of their ſchool-fellows. To this office

office he deems them incompetent on ſeveral accounts; and thinks ſuch a mode of trial muſt lead to indiſcriminate puniſhment; as the offence only will be regarded, and not the character and temper of the offender; a diſtinction which, in ſchools, is eſſentially neceſſary. Still leſs does he approve the practice of encouraging boys to become accuſers of each other, by noting down the offences of their ſchool-fellows in what is called "a black book." This, he thinks, may become an inſtrument of great injuſtice, conſidering how often parties exiſt in ſchools, and "that the wiſh of the boys to ſhow their importance may lead to trivial accuſations, exhibiting the moſt unequivocal ſymptoms of tale-bearing." Even if the principle of this practice were juſt, the author inclines, upon ſtrong grounds, to doubt whether it could be applied to the loweſt orders of the people. In objecting, however, to the Madras ſyſtem, as applicable to parochial ſchools, this writer does ample juſtice to the good intentions, the zeal, aſſiduity, and perſeverance of Dr. Bell, its original founder.

After ſome obſervations on the ſtate of education in Scotland, the author proceeds to a moſt material conſideration, namely, whether the youth partaking the benefits of ſuch public ſchools as are propoſed to be eſtabliſhed, ſhould be brought up as members of the eſtabliſhed church? In diſcuſſing this queſtion, he repels the unjuſt and ſenſeleſs (we had almoſt ſaid malignant) charge of bigotry, and a ſpirit of proſelytiſm, brought againſt thoſe who maintain the affirmative opinion. He alſo refutes the unqualified aſſertion, that in all caſes, the religion of the majority, whatever it may be, or however acquired, ſhould be the religion of the ſtate.

"The eſtabliſhed opinions" (of the Church of England) "are," he obſerves, "founded upon the reaſonings of the moſt learned men, with this advantage, that a diſpaſſionate ſearch into the Scriptures, gives the ſolution, ſanctioned with a certainty not to be had in any other ſcience. Upon ſuch a ſearch, carried on by the moſt enlightened and impartial men, are the tenets of the Church of England eſtabliſhed. It is not bigotry then to adhere to that church, and to uſe every exertion in forwarding its true intereſts, even though it ſhould happen to be in a minority; but it is rank and undeniable bigotry, obſtinately to adhere to peculiar forms and tenets, againſt the opinion of the beſt informed and moſt enlightened portion of mankind, drawn from the Scriptures, even ſuppoſing ſuch tenets to be ſanctioned by a *majority* of the ignorant and unenlightened." P. 96.

But granting, for argument's ſake, the whole theory, the author inſiſts, that

"The Proteſtant religion having been eſtabliſhed in England, according to a form and diſcipline, which are thought to be peculiarly calculated to attain the true ends of all religion, and its exiſtence being now interwoven with the political welfare of the ſtate" (as he ſhows more at large), "if the religion of the majority ſhould be eſtabliſhed, it muſt be politically, as well as morally, advantageous to England, that the majority ſhould be brought up in the eſtabliſhed religion; otherwiſe, continual revolutions in the church eſtabliſhment, and conſequent convulſions in the ſtate, muſt be the inevitable conſequence."

He inſtances the preſent ſtate of Ireland as a lamentable inſtance of the conſequences reſulting from a contrary ſyſtem.

We are concerned that our limits will not permit us to enlarge ſtill more on this portion of the work before us; as it contains many judicious remarks, and (to us) convincing arguments in favour of the opinion which it inculcates, and in anſwer to thoſe who would either wholly exclude religious inſtruction from the education of the poor, or ſuffer them to be brought up, though at the public expence, in principles hoſtile to the eſtabliſhed religion of their country.

Several juſt and important obſervations follow, upon the duties which the legiſlature has to perform, in order "to give effect to a ſyſtem of religious inſtruction." The author, in particular, recommends the correction of an evil to which he had alluded in a former publication, namely, "the unequal ſupply of the clerical functions, in proportion to the demand ariſing from the increaſed population of England." He alſo ſuggeſts, upon the ſame grounds as have been taken by other reſpectable writers, a reviſion of the Toleration Act of 1ſt William and Mary (c. IV.) which enables the moſt ignorant mechanic, without any examination as to his ability, and with ſcarcely any ſecurity as to his doctrine, to eſtabliſh himſelf, wherever an overflowing population and extraordinary ignorance promiſe a harveſt; while a clergyman of the eſtabliſhment cannot perform any function of his ſacred office, without the ſpecial permiſſion of the dioceſan, the patron, and the incumbent. The remedy, which he propoſes for this evil, by reſtricting the number of diſſenting miniſters to that of the congregations, by requiring a previous examination of the candidates, and by taking away all *temporal* inducements ariſing from their exemption from troubleſome offices not incompatible with

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their ſpiritual avocations, appears to us to be perfectly reaſonable and juſt.

Having thus endeavoured to give ſome outline of the author's opinions and arguments, we now come to the plan which he ſuggeſts, and which is to the following effect:

"Whenever two or more reſpectable houſekeepers, or the reſident miniſter of the pariſh *alone*, will declare their intention of occaſionally ſuperintending the ſchool, and will preſent to two or more juſtices, at their petty ſeſſions, a perſon properly qualified as a pariſh ſchool-maſter, or miſtreſs, and ſuch perſon will enter into a bond, that he or ſhe ſhall inſtruct the children placed under their care, *excluſively*, in reading, and the practice of it on books to be ſtated, and in religious knowledge, according to the tenets of the eſtabliſhed church, *during the period the public partakes in the expence of their education*; the juſtices ſhould immediately appoint ſuch perſon to the office, provided the number of public ſchools, already exiſting in that neighbourhood, do not exceed one male and one female ſchool to every eighty families, or one to every tract of country of the diameter of two miles *. In towns or very populous villages, where numbers might attend in the ſame room, a male and female ſchool might be allowed for every two hundred families. The juſtices ſhould likewiſe ſtate, in ſuch appointment, the ſum per week †, which they conſider as a fair remuneration for each child, in the pariſh or place where the ſchool is eſtabliſhed; which ſum ſhall include every expence, and which they ſhould have power to alter from time to time. Returns of theſe appointments and alterations, and of the ſchools in each pariſh, ſhould be made to the quarter ſeſſions twice in the year. The perſons who preſent the maſter or miſtreſs, ſhould be called guardians of the ſchool, which ought to be at all times open to them, and for which, with the conſent of the miniſter and juſtices, they ſhould be entitled to

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"* Of courſe this does not mean to include ſchools ſupported by individuals, or by endowment, which are in all caſes preferable to thoſe paid by the public. One of the merits of the plan detailed in the text is, that in the few caſes where enough of the former exiſted for the inſtruction of the neighbourhood, and their patrons ſhould chooſe to continue them, no application could be made for the erection of the latter; becauſe the maſter would not have the proſpect of ſufficient cuſtom to remunerate him for his trouble.

"† It ſhould be leſs in towns than in the country, in conſequence of the greater poſſibility of collecting large numbers into one ſchool. Sixpence a week per head would be amply ſufficient in moſt country villages in the ſouth of England.

frame

frame rules and regulations, not inconſiſtent with the Act of Parliament. Female ſchools ſhould of courſe be ſuperintended by females, and the common occupations of women of the lower orders taught there. Every day-labourer, having more than two children, ſhould be entitled to ſend ſuch of them, as are under fourteen years of age, to the parochial ſchool, upon paying one fourth of the weekly ſum per head; the children to continue there upon theſe terms for the ſpace of two years, between the ages of ſeven and fourteen: ſuch two years of inſtruction not to be extended, except from ſickneſs or other juſt cauſe, through a longer period than three years, from the child's firſt entrance to its final departure from the ſchool; and the attendance at one period, with the exception of holidays, never to be for a ſhorter term than half a year. A day-labourer having no more than two children, might ſend them in like manner, upon payment of one half of the ſchool expenſes. The remaining three fourths of the expenſe in the former caſe, and half in the latter, ſhould be paid out of the poor's rates; but the fatherleſs and pariſh children ſhould be educated altogether at the public expenſe. In the caſe of a man's being obliged to have recourſe to pariſh relief, through misfortune or the magnitude of his family, his ſhare of payment for the inſtruction of his children ſhould be ſtrictly conſidered as a neceſſary outgoing, upon proof of its being ſo expended." P. 137.

We need not purſue the author through all the details of this plan, nor enumerate the objections to its adoption, which he anticipates, and, generally with ſucceſs, endeavours to obviate. Upon the whole, it appears to us one of the moſt temperate and judicious propoſals which we have ſeen for a reform, or rather a more general extenſion of education, as applied to the lower orders of ſociety; more ſafe in its application, as well as more beneficial in its probable effects, than moſt of the ſpecious ſchemes of reformers; which (to borrow an expreſſion from Dr. Johnſon) "have been heard, applauded, and forgotten."

ART. XIII. *Parliamentary Logick: to which are ſubjoined two Speeches, delivered in the Houſe of Commons of Ireland, and other Pieces. By the Right Hon. William Gerard Hamilton. With an Appendix, containing Conſiderations on the Corn Laws, by Samuel Johnſon, LL. D. never before printed.* Crown 8vo. 258 p. 8s. Payne. 1808.

THERE is much in this little volume to attract the attention of a great part at leaſt of the public. The name of Mr.

Mr. Hamilton, familiarly called *ſingle-ſpeech*, from the extraordinary celebrity of his firſt parliamentary oration, though he was not afterwards quite ſilent, has long been held in eſtimation. He was the perſon to whom the famous Letters of Junius were, perhaps, the moſt confidently attributed, and for the longeſt time; a circumſtance which, in itſelf, marks very ſtrongly the general opinion of his abilities. The collecting therefore of ſuch productions of this gentleman as could be reſcued from deſtruction, is a ſervice which many perſons will feel as acceptable; and it is rendered the more ſo by a biographical preface, well drawn up and well written, which is attributed, we underſtand, to the pen of Mr. Malone.

The ſubject of this biography, Mr. Hamilton, was born, it appears, in Lincoln's Inn, on Jan. 28, 1729; was educated at Wincheſter School, and Oriel College, Oxford; and after having been in various public offices, and for many years in Parliament, died in July, 1796. This brief outline will be found filled up, in a very ſatisfactory manner, in the preface from which it was taken.

The author of the preface does not accede to the idea that Mr. Hamilton was the writer of the Letters ſigned Junius; and, indeed, if Mr. Malone be really the author of it, we know already, from his Life of Dryden, that his opinion is very decided in favour of Mr. Samuel Dyer, another member of Johnſon's literary club. As this is a topic on which the public ſtill feels a ſtrong intereſt, we ſhall copy from the preface the words of the author relating to it.

"In the earlier part of this interval, (from January 1769, to January 1772,) ſome perſons, unwilling to believe that he was wholly idle, have ſuppoſed him to have been the author of the celebrated Letters of JUNIUS; an opinion which it may be ſafely aſſerted, never could be entertained for a moment by any competent judge, who was perſonally and intimately acquainted with Mr. Hamilton.—On this ſubject it is not neceſſary to be diffuſe. It is manifeſt that the writer of JUNIUS was a warm partiſan, ſtrongly attached to ſome one of the various parties ſubſiſting at the time when he wrote, probably to that of the Marquis of Rockingdom; notwithſtanding its being thrown out by way of blind, in one of thoſe papers, that the adminiſtration of that Nobleman 'diſſolved in its own weakneſs *.' Now (not to

"* The preciſe words are,—Apparently united with Mr. Grenville, you waited until Lord Rockingham's feeble adminiſtration ſhould diſſolve in its own weakneſs." Letter to his Grace

to inſiſt on his own ſolemn aſſeveration near the time of his death, that he was not the author of JUNIUS*,) Mr. Hamilton was ſo far from being an ardent party-man, that during the long period above mentioned, he never cloſely connected himſelf with any party whatſoever. If indeed Richard Earl Temple had ever attained the ſituation of Firſt Lord of the Treaſury, by the favour of that Nobleman he would probably have filled the office of Chancellor of the Exchequer; but this ſingle circumſtance is ſurely not a ſufficient ground to denominate him a party-man. Notwithſtanding his extreme love of political diſcuſſion, he never, it is believed, was heard to ſpeak of any adminiſtration or any oppoſition with vehemence either of cenſure or of praiſe; a character ſo oppoſite to the fervent and ſometimes coarſe acrimony of JUNIUS, that this conſideration alone is ſufficient to ſettle the point, ſo far as relates to our author, for ever.

"Many other circumſtances will occur to thoſe who were perſonally acquainted with Mr. Hamilton, which are utterly incompatible with his being the author of that work. On the queſtion,—who *was* the author,—he was as free to talk as any other perſon, and often did expreſs his opinion concerning it to the writer of this ſhort memoir; an opinion nearly coinciding

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Grace the Duke of Bedford, 17 September, 1769.—Theſe words, it is believed, have been erroneouſly ſuppoſed to contain a perſonal reflection on Lord Rockingham himſelf; but the meaning ſeems to be, that Lord Rockingham's adminiſtration was not ſufficiently ſtrong in parliamentary intereſt and connexions, or in the favour and confidence of the King, to retain its power.—That imbecility was not intended to be imputed to Lord Rockingham himſelf, is manifeſt from the author's having elſewhere ſpoken of that Nobleman with admiration and reſpect. See his Letter to the Duke of Grafton, 8 July, 1769: 'But there were certain ſervices to be performed for the Favourite's ſecurity, or to gratify his reſentment, which your predeceſſors in office had the wiſdom or the virtue not to undertake. The moment that refractory ſpirit was diſcovered, their diſgrace was determined. Lord Chatham, Mr. Grenville, and Lord ROCKINGHAM, have ſucceſſively had the honour to be diſmiſſed for preferring their duty, as ſervants of the publick, to thoſe compliances which were expected from their ſtation.'—Again, ibid.: 'Lord Bute found no reſource of dependence or ſecurity in the proud, impoſing, ſuperiority of Lord Chatham's abilities, the ſhrewd inflexible judgment of Mr. Grenville, nor in *the mild and determined integrity* of Lord ROCKINGHAM.'"

"* It has been ſaid that he at the ſame time declared that he *knew* who was the author; but unqueſtionably he never made any ſuch declaration.

with

with that of those persons who appear to have had the best means of information on the subject.—In a conversation on this much-agitated point, he once said to an intimate friend, in a tone between seriousness and pleasantry,—'You know, H*********n, I could have written better papers than those of JUNIUS:' and so the gentleman whom he addressed, who was himself distinguished for his rhetorical powers, and a very competent judge, as well as many other persons, thought.

"It may be added, that his style of composition was entirely different from that of this writer; as may eminently appear from the answer to the Address of the Irish House of Commons, which he drew up for Lord Halifax, in 1762; a short composition indeed, but in elegance, and felicity of expression, surpassed by few pieces of the same length in our language:—*

"That he had none of that minute and *commissarial* knowledge of petty military matters, which is displayed in some of the earlier papers of JUNIUS:—

"That he never would have advanced any questionable legal doctrine, as Junius has done; for delighting in such disquisitions, he would have made himself perfectly master of the subject on which he was to write, by his own investigation, or by the aid of those high characters in the law department with whom he lived in great intimacy; whose opinions he might without any danger of detection have elicited in conversation, the points to which I allude being then topicks of ordinary and frequent discussion:—

"That, having been educated at the University of Oxford, he never would have used the term COLLEGIAN, for an academick or gownsman:—

"That he never would have spoken of the *merit* of Oliver Cromwell in conducting Charles the First to the block; nor would he ever have denominated the brutal President of the illegal and sanguinary Court by which that Monarch was murdered,—'the ACCOMPLISHED Bradshaw.'—(This observation may also serve clearly to shew, that another great orator and statesman, whose transcendent talents were equal to much higher productions, but who was no favourer of regicides, was not himself the author of these Letters; however they may have emanated from his school, or may have been occasionally decorated, without his knowledge or any communication *for that purpose*, by some of those images and illustrations with which his mind was so abundantly stored, that they overflowed even in his common conversation.)

"And finally it may be observed, that the figures and allusions of JUNIUS are often of so different a race from those which our author would have used, that he never spoke of some of

"* See p. 197 of this volume.

them

them without the ſtrongeſt diſapprobation; and particularly when a friend, for the purpoſe of drawing him out, affected to think him the writer of theſe papers; and, bantering him on the ſubject, taxed him with that paſſage in which a Nobleman, then in a high office, is ſaid to have 'travelled through every ſign in the political Zodiac, from the SCORPION, in which he *ſtung* Lord Chatham, to the hopes of a VIRGIN,' &c.—as if this imagery were much in his ſtyle,—Mr. Hamilton with great vehemence exclaimed, 'Had I written ſuch a ſentence as that, I ſhould have thought I had forfeited all pretenſions to good taſte in compoſition for ever." P. xxviii.

Other circumſtances are urged by the preface-writer, but theſe are the moſt important. The Parliamentary Logic of Mr. Hamilton is certainly a curious production. It ſhould rather, we think, have been termed Parliamentary Maxims, for it has no ſyſtematical form, either relative to logic or any other ſcience; and has at leaſt as much reference to rhetoric as to logic; we ſhould rather perhaps ſay much more.

It will be found, undoubtedly, by perſons who regard the work in a moral view, to dwell in general rather upon the expediency than the propriety of the conduct to be obſerved: but it cannot fail to be conſidered as an object of very reaſonable curioſity, to ſee the obſervations which were made by ſo very experienced a ſenator on the practices and the temper of parliaments. We can give only a ſhort ſpecimen; but this we think will excite in many readers a deſire to ſee more of it.

"Conſider how you may give the air of an anſwer, to what you have premeditated. If this be done at the beginning of your ſpeech, you may ſoon fall naturally into what you have before thought of.

"No ſubject is ſo unpopular, that upon a careful review you may not find a popular ground to put it upon.

"Arrange and collect the number of things you hear ſaid upon any ſubject, out of doors:—they will moſt of them be infallibly ſaid in debate. Improve thoſe that are for you, and prepare anſwers to thoſe that are againſt you.

"As there is always a point of light in which a ſubject may be put to advantage, ſo there is always another point of light in which it may be ſhewn differently.

"Take down the heads of all the weak things ſaid in debate, and give anſwers to them; and let the ſtrong things look after themſelves.

"Manage to bring your principal argument or arguments into view as often as you can directly and obliquely.

"If

"If you find ridicule uſed in order to confound, ſay you will ſeparate the ridicule and the argument, and do ſo: by this, they will both appear trifling.

"If a good opportunity offers, ſhew how all thoſe who ſay one thing, would ſay another in different ſituations, and repreſent their different characters and manners of ſpeaking.

"It often happens that a ſubject frivolous in itſelf accidentally gives riſe to a very ſerious debate. It has a good effect to apply all the calamities foretold on the ſerious and incidental debate to the original and trifling one.

"It often happens that a trifling queſtion is ſupported on principles very alarming.

"Moſt propoſitions fail in the minor, when argument comes to be particular. That is the beſt link at which you may evade, and it is likewiſe the true place for ſhewing ability.

"When the queſtion is againſt you, you venture leſs by anſwering the weak inconcluſive things ſaid by others, than by advancing any thing of your own.

"If you cannot perplex the argument at the outſet, contrive to change the queſtion by introducing ſomething that is ſimilar to it, in the progreſs.

"Review the arguments for and againſt the queſtion in this light: there are ſome on each ſide both good and bad; ſelect theſe, the one to be uſed, the other to be anſwered.

"As a plan for a reply, abuſe and undervalue (but with a degree of caution) ſomething which you are ſure will be taken notice of, and which you will be prepared to defend.

"Watch the variety and different metaphors which people ſometimes uſe; they may be made very ridiculous, and you will know thoſe who are the moſt apt to ſpeak in this ſtile.

"There are ſeven adjuncts, popularly called circumſtances: QUIS, QUID, UBI, QUIBUS AUXILIIS, CUR, QUOMODO, QUANDO *.

"Conſider, if a word has not different ſignifications, and if you may not uſe it advantageouſly, ſometimes in one ſenſe and ſometimes in another; and watch this artifice in others.

"To define, is to ſtate the ſeveral ſimple ideas of which a compound idea conſiſts, in order to explain it. To make a definition ſtate what the thing defined has in common with other things, and what it has peculiar to itſelf.

"It may be often material in argument, to conſider if a word may not have one meaning annexed to it in the common uſage of the language, and another ſpecial ſenſe in which it is uſed by a particular author upon a particular occaſion, or in a particular diſcourſe.

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* From an old technical verſe. *Rev.*

" Another idea of a definition is, an enumeration of the principal attributes of a thing: in this you may enumerate those which anſwer your purpoſe, and ſuppreſs thoſe which do not.

" The two common defects of a definition are, that it does not take in the whole, or that it is not peculiar to the thing defined;—neque omni, neque ſoli.

" A philoſopher defines dryly, by genus and difference; an orator's definition is rather a deſcription. Of theſe there are five ſorts: the firſt, that drawn from the parts of which a thing conſiſts; the ſecond, from the effects it produces; the third, from ſhewing what a thing is not; the fourth, from its adjuncts; the fifth, from ſimilies and metaphors.

" It is an artifice to be uſed, (but if uſed by others to be detected,) to begin ſome perſonality, or to throw in ſomething that may bring on a perſonal altercation, and draw off the attention of the Houſe from the main point.

" It ſeldom happens but that on queſtions ſtated to be the moſt ſerious and affecting, ſome one talks ſo very ludicrouſly as to ſhew they * do not think it of any conſequence at all.

" Every diffuſe and complicated queſtion may be examined on different principles and by different methods; and truth may be found one way, that may not be attained by the other.

" In the ſupport of every principle and every meaſure, there will be ſome excellencies and ſome defects; and their comparative merit, not their perfection, is the real queſtion.

" When your arguments grow numerous, it will be particularly neceſſary, and even when they are not, it may be uſeful, to ſee what are general reflections, that may be premiſed as affecting the whole queſtion, and what are particular and appropriated to a part.

" Let your ſtate of facts be elegant and ſimple, and your reaſoning upon them be ſtrong and forcible.

" When you are charged with ſtating a thing too ſtrongly, or if it be premiſed that it is to be hoped you will not ſtate it ſo and ſo, then ſtate your idea of the manner in which you ſuppoſe they wiſh you to ſtate it: this being overdone will have a very ludicrous effect.

" Never let a thing reſt in generals, if you can poſſibly bring it home to particulars; and when you ſay a thing was done ſo and ſo, ſpecify in what inſtances.

" On any conſtitutional queſtion, conſult the Statute-Book in Charles the Firſt's time, after the Reſtoration, after the Revolution,

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" * The author certainly ſhould have written—' he does,' &c. If ſo very acute and ingenious a man could fall into this kind of colloquial inaccuracy, can any one wonder that Shakſpeare ſhould be ſometimes guilty of ſimilar improprieties?"

lation, and the ſettlement of the Crown in the time of Queen Anne; for there can ſcarce be any great queſtion, on which there is not ſome law in one of theſe places.

" Let what begins be introductory to what follows, and always make what follows enforce and illuſtrate what went before.

" Firſt an expreſſion familiar and with periphraſis; then an elevated and a pointed one.

" Aſk yourſelf on all controverted queſtions, whether it is on the general principle or the particular diſtinction.

" When you admire any thing yourſelf, or obſerve any thing to be admired by others, examine it thoroughly, and ſatisfy yourſelf what is the thing which occaſions that admiration; whether in ſpeaking, writing, behaviour, or conduct. It is the knowledge of the principle alone, that will enable you to imitate it truly.

" For the principles and management of the paſſions, ſee ariſtotle's RHETORICK.

A " Eloquence depends upon conceiving in the mind, expreſſing in words, and CONFORMING TO THE AUDITORY; which laſt depends on the vaſt variety of times, of perſons, of places, and of things.

" Rhetorick is the power or faculty to conſider in every ſubject what is therein contained proper to perſuade.

" Reaſon is to be convinced by three ways; the character of the ſpeaker, the diſpoſition of the hearer, and the mere force of demonſtration." P. 63.

The concluſion of this extract will ſhow how unavoidably rhetoric was mixed with logic, in the contemplation of the writer. It will certainly be regretted, that the famous maiden ſpeech of Mr. H., on which the higheſt encomiums were paſſed by Mr. H. Walpole and others (ſee p. xix.) has not been preſerved. The ſpeeches in the Iriſh Parliament, here printed, have merit, but by no means proportioned to thoſe reports.

A few poetical ſpecimens, ſubjoined, ſerve to ſhow the claſſical elegance of Mr. Hamilton's mind, if no more. The Conſiderations on Corn, by Dr. Johnſon, form a curious addition to his works. and ſtrongly prove the wonderful acuteneſs and verſatility of his extraordinary mind.

A very well engraved portrait of Mr. Hamilton is prefixed to this volume, which will certainly find a place in every gentleman's library.

ART. XIV. *Dialogues on Eloquence in general, particularly that Kind which is fit for the Pulpit, by M. Fenelon, late Archbiſhop of Cambray, with his Letter to the French Academy concerning Rhetoric, Poetry, Hiſtory, &c. Tranſlated from the French by W. Stevenſon, M. A. A new Edition, reviſed and corrected, with additional Notes, by the Rev. James Creighton, B. A.* Crown 8vo. 332 pp. 8s. Baynes. 1808.

THIS is a new edition of an old tranſlation of a very celebrated original. We are not ſtrictly called upon, perhaps, to do more than expreſs our opinion of the manner in which the laſt editor of the work appears to have acquitted himſelf, and to whom we need not ſcruple at once to give a large proportion of praiſe. Among the notes, none ſeem to be added but ſuch as are properly ſelect, very applicable, and very conſiſtent with the ſentiments of the amiable and truly elegant Author. The book is beautifully printed, and deſerves a place in every claſſical library. As to the utility of ſuch a work, we could ſcarcely expreſs what we feel upon the ſubject; or how much we ſhould wiſh to promote its circulation, for the improvement of the taſte of the times, as well as for the vindication of ourſelves, whoſe ſtrictures upon many occaſions, however juſt and unavoidable, are apt to be very ill received, and ſometimes even with rudeneſs reſented. A declamatory, affected, bombaſt ſtyle of writing, we can never conſent to praiſe or approve; and yet how much of this kind of writing is daily obtruded upon the public, merely to dazzle, perplex, and confound the readers, and to excite undue notions of the author's talents and abilities. Even among thoſe who ſhould know better, we ſometimes find too little regard paid to the chaſte ſimplicity of writing, ſo much recommended in this elegant work. The illuſtrious Fenelon does not content himſelf with laying down, in a dry didactic manner, mere rules for good writing, but he expreſſes himſelf ſo feelingly upon the ſubject, that we may be certain we have the genuine and forcible dictates of his heart and ſoul. He ſeems to be in love with ſimplicity, and to abhor nothing ſo much as empty declamation, or want of perſpicuity.

"Bright and over-wrought compoſitions," ſays he, "dazzle and delude the fancy, but they have ſo fine an edge that they are quickly blunted. I value neither what is difficult, nor uncommon, nor wonderful: the ſimple, natural, eaſy beauty hits my taſte. If the flowers we tread upon in a meadow be as pretty as

thoſe

thoſe in the fineſt garden, I love them better. I do not grudge ſuch enjoyments to any one. Beauty could loſe none of its worth. Though it were common to all mankind, it would rather be the more excellent. Scarcity is a defect and a want in nature. I love a beauty ſo natural that it ſhould not need the advantage of novelty to ſurpriſe me." P. 262.

And again—

"There is much gained by loſing all ſuperfluous ornaments, and confining ourſelves to ſuch beauties as are ſimple, eaſy, clear, and ſeemingly negligent. That which ſerves merely as an ornament is ſuperfluous: lay it aſide, there will be nothing wanting: vanity is the only ſufferer by the loſs. An author that has too much wit, and will always ſhew it, wearies and exhauſts mine. I do not deſire ſo very much. If he ſhewed leſs, he would give me time to breathe, and be far more agreeable. So many flaſhes dazzle me. I love a gentle light which refreſhes my weak eyes. I prefer what is amiable to what is wonderful. I would have a man who makes me forget he is an author, and ſeems to converſe with me upon the level." P. 259.

We cannot omit another paſſage to the ſame effect:—

"We ought never to run the hazard of ambiguity. I would even have Quintilian's rule * generally obſerved, ſo as to avoid ſuch expreſſions as the reader may indeed underſtand, but which he could not underſtand, if he did not ſupply ſomething that they want. We ſhould uſe a ſimple, exact, eaſy ſtyle, which lays every thing open to the reader, and even prevents his attention. When an author writes for the public, he ſhould take all the pains imaginable, to prevent his readers having any. All the labour ſhould be his own; and he ſhould leave nothing but pleaſure and inſtruction to his readers. They ſhould never be put to the trouble of finding out his meaning. None but thoſe who deal in riddles are allowed to puzzle people. Auguſtus would rather have frequent repetitions uſed, than that there ſhould be the leaſt degree of obſcurity in a diſcourſe. Indeed the firſt care of one who writes only to be underſtood, is to eaſe his readers by expreſſing himſelf clearly." P. 257.

Theſe paſſages, it is true, are taken from the Author's letter to the Academy, and from that ſection in which he is treating of the French poetry; he is, however, quite as great an advocate for ſimplicity of ſtyle in the pulpit, and upon all other occaſions.

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* "Quare non ut intelligere poſſit, ſed ne omnino non intelligere curandum." Inſtitut. l. viii. c. 2.

We do not think ourſelves called upon to go at large into the merits of the original work, and ſhall beſt ſatisfy our own feelings, by recommending the preſent publication to the peruſal of all whom it may concern; that is, all who have occaſion or inclination, from the pulpit, or the preſs, or otherwiſe, to deliver their ſentiments in public; for this is of importance not to themſelves only, but to thoſe whom they are engaged, or whom they voluntarily undertake to inſtruct and enlighten. Falſe taſte we regard as a public misfortune, eſpecially when thoſe who offend againſt the pureſt principles of eloquence and rhetoric, obſtinately perſiſt in making their own judgment the ſole criterion of propriety. Much more than this indeed is to be learnt from the works before us; but it would be preſumption in us to recommend them to perſons of *good* taſte, and claſſical learning. To all ſuch they muſt be already known, and probably without the medium of a tranſlation. More elegant pieces of criticiſm, perhaps, do not exiſt in any language. In their preſent Engliſh dreſs, whatever they may owe either to the labours of Mr. Stevenſon, or Mr. Creighton, they ſurely appear to great advantage. Both the ſpirit and elegance of the originals ſeem to be happily preſerved, and the notes are certainly a valuable accompaniment.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Poemata Selecta Italorum, qui ſæculo decimo ſexto Latine ſcripſerunt, nonnullis adnotationibus illuſtrata.* 8vo. 398 pp. 10s. 6d. Oxon. Longman et Co., Londini. 1808.

Though we much approve the form and execution of this work, we cannot but complain of the very injudicious nature of its plan. Every Engliſhman who has any kind of collection of modern Latin Poetry, muſt infallibly poſſeſs Pope's "Selecta Poemata Italorum." Any new collection, therefore, ought completely to have avoided the ground pre-occupied by that. So very different has been the plan of this anonymous editor, that in the whole volume only ſixty-nine poems, including epigrams and the ſhorteſt compoſitions, are here publiſhed, which were not already there: and two very long poems, the *Syphilis* of Fracaſtorius, and the *Poetics* of Vida are here repeated. What is to be done? To buy the ſame things twice over is not

deſirable to a real ſcholar, who collects for reading's ſake; and yet to deny himſelf, many that are here is painful. How eaſy would it have been, and how extremely proper, to have made this collection ſupplemental to that! The notes here ſubjoined, are indeed an acquiſition, but they can only be a ſecondary conſideration.

Thus have we three ſimilar collections, all in great meaſure repeating each other. The "Ἀνθολογια, or Selecta Poemata Italorum" commonly, but falſely attributed to Biſhop Atterbury; Pope's collection; and this. With reſpect to Pope's, though it contains much more than the Anthologia, yet there are ten Poems in the former which he did not repeat. Why, it is not eaſy to gueſs. The preſent volume is very neatly printed.

ART. 16. *The Georgics of Publius Virgilius Maro, tranſlated into Engliſh Blank Verſe. By James R. Deare, LL. B. Vicar of Bunes, in the County of Suffolk, and Chaplain in Ordinary to his Majeſty.* Crown 8vo. 138 pp. 7s. Longman. 1808.

Conſiderable is our regret, when we contemplate an ingenious man and a ſcholar employed in a ſuperfluous and unprofitable taſk. That Mr. Deare deſerves the above epithets, we ſee no reaſon to doubt, and his ſituations in life imply it; but that any ingenuity can give ſucceſs to a new tranſlation of the Georgics, in blank verſe, is what we utterly deſpair to ſee. The original poem, the moſt correctly elegant compoſition, perhaps, exiſting in the world, is ſupported every where by the wonderful ſkill of the author in expreſſion and verſification; and the artifices, peculiar to his language, by which he has contrived to give dignity even to the loweſt ſubjects. A very large part of Virgil's poem, indeed, is employed in ornamental digreſſion, beyond the proportion obſerved in any other poem of a didactic nature *: th ſe parts, we admit, may be rendered in blank verſe. But what is to be done with thoſe parts, ſtill neceſſary to be tranſlated, which give mere precepts of huſbandry, and rural arts? Theſe muſt, of neceſſity, unleſs ſupported by ſome verſification more artificial than our bank verſe, fall into ſomething very like proſe.

We do not give a ſpecimen of this tranſlation, becauſe we would not ſeem to inſinuate, that Mr. D has not performed his taſk as well as the caſe would admit. We muſt, however, completely deny his poſition, that there has been a "general improvement in the language of Engliſh poetry, even ſince the date of Warton's tranſlation." We are happy when, as in this poem, we do not ſee a deterioration. We ſhall only remark, that even in proſe, it is no

* A mark of judgment ſtrangely overlooked by every other didactic poet.

improvement to uſe "avocation *," as entirely ſynonymous with employment. It is merely a colloquial corruption, now growing too common.

ART. 17. *The Fall of Cambria, a Poem. By Joſeph Cottle.* 12mo. 2 Vols. 14s. Longman. 1808.

Great indeed muſt be the opulence of a country, where ſuch furniture as uſually adorns only rooms of ſtate is put into the parlour or kitchen. Such is our poetical opulence at preſent, that we are abſolutely obliged to thruſt into the common parlour of our Catalogue, an heroic poem of twenty-five books, not indeed called epic, but of epical form and conſtruction. It may, however, admit of a doubt, whether a long compoſition, in meaſured proſe, be not in itſelf a much worſe thing, and leſs capable of being read, than any plain proſe on whatever ſubject, either of amuſement or inſtruction. If this be affirmed, as doubtleſs it will, the place of the Fall of Cambria will eaſily be aſſigned; and no injuſtice would be imputed to us for giving it, if we had a lower, even a lower room. The following, then, is ſuch a ſpecimen as may be found in every page of this publication;—

"Llewellyn roſe, his cheek the crimſon red,
And thus replied; Father! I hear thy words,
And wert thou not in prieſtly garments clad,
And for thy character reverenced of all,
Theſe hands would ſhew thee the ſame way thou cam'ſt."
Vol. I. p. 36.

Or this prelate's anſwer:—

"The prelate thus replied:
Hear me but patiently, my hairs are grey:
Then I will ſpeak of new tho' grievous things,
Edward complains of thy oft-ſlighted words,
And faithleſs oaths," &c. P. 37.

That we have read through "the Fall of Cambria," we do not ſay, nor do we believe that any perſon ever will; but wherever we have looked we have ſeen only ſuch ſtuff as this.

ART. 18. *Poems; conſiſting of Tranſlations from the Greek, Latin, and Italian; with ſome Originals. By Mrs. Ware, of Warehill, Herts.* 12mo. 230 pp. 7s. Cadell and Co. 1809.

We have here a pleaſing inſtance of a female mind employed, not merely in cultivating poetical talents, but in gaining liberal

* See firſt line of the preface.

knowledge.

knowledge. Mrs. W. does not attempt to claſs herſelf with the deeply learned of her ſex, but ſhe ſeems, by her own efforts, to have acquired much more than is uſually ſought, or it is eaſy to obtain. A knowledge of Greek, Latin, and Italian, even though not profound, is creditable: it demonſtrates an attachment to ſomething better than frivolous purſuits, and a love of knowledge the more ardent, the fewer are the aids it has enjoyed. "As far as my knowledge of the dead languages extends," ſays this lady, "it has been acquired purely from private ſtudy, without inſtructor or aſſiſtant." As Mrs. Ware was, in her former marriage, united to a dean *, we may preſume that, from that connection, ſhe imbibed at leaſt the love of literature, which led her to embark in ſtudies ſo repulſive to many females.

The firſt poem in this collection is a tranſlation of the Batrochomyomachia. Mrs. W. probably did not know that the ſame taſk had been performed by Parnell, whoſe verſification it was not eaſy for her to ſurpaſs. She has, however, ſurpaſſed him occaſionally in correctneſs. Thus, in the invocation, Parnell has ventured an enormous hyperbole, not warranted by the original, in ſaying, that the wars of the giants did not produce "louder tumults" than thoſe battles of frogs and mice. Mrs. W. ſays more exactly from the Greek, "apes of the giants, and of earth-born man;" though ſtill ſomething is wanting: for thoſe earth-born men were in fact the giants themſelves, the ſons of the earth. Again, in the names, Mrs. W. correctly gives us Phyſignăthus, whereas Parnell has not ſcrupled to write Phyſignáthus.

The other tranſlations are from Theocritus, Moſchus, Anacreon; the Hymn to Health, by Ariphron, of Sicyon; the Latin, from Ovid and Horace; the Italian, from Arioſto and Guarini. Theſe tranſlations, which ſhow at once a knowledge of the originals, ſkill in verſification, and taſte in ſelection, extend to page 171. The reſt of the volume is filled with original poems, from which we ſhall ſelect a ſhort ſpecimen, which proves the rectitude of the Author's mind.

"ON READING DOCTOR DARWIN'S POEM, CALLED, 'THE TEMPLE OF NATURE.'

"Darwin, 'tis true, thy comprehenſive mind
All human knowledge in its range could find;
But finite powers muſt fail, when ſearch is made
Where ſcience proud denies its wonted aid.
Then what avails imagination warm,
To form conjectures, and miſlead to harm?
Creation's heights or depths alike defy
Thy bold attempts, and curious ſcrutiny.

* Dr. Tarrant, dean of Peterborough.

The

The glowing orbs in Heaven's unbounded ſpace,
That countleſs move in their allotted place,
Elude thy numbers, which would proudly try
To calculate and ſcan immenſity.
So, in minuteſt ſcenes, all viſion fails;
Incipient life—creative wiſdom veils.
Thy pride in human reaſon vainly ſings,
So atoms roll, and life ſpontaneous ſprings;
And the cold form that earth to-day receives,
On inſect wing to-morrow breathes, and lives.
Not ſo—miſquoted Paul—thy purer eye
Piere'd thro' the dark to immortality.
Search Nature ſtill, O man, her truths explore,
Conſcious of weakneſs—wonder, and adore."

The remaining poems evince good feelings, and a poetical mind.

ART. 19. *Marmion traveſtied; a Tale of modern Times. By Peter Pry, Eſq.* 8vo. 9s. Tegg. 1809.

This is an elaborate, but by no means ſucceſsful attempt, to turn the celebrated and popular poem of Marmion into ridicule. The perſonages introduced are thoſe who have lately excited a conſiderable degree of the public attention, Mrs. Clark, Mr. Wardle, &c.; and the epiſodes founded on anecdotes, real or pretended, of the different dramatis perſonæ. To make ſuch an attempt at all tolerable, requires no moderate proportion of wit and humour, continued even for a contracted interval, but to toil through three hundred pages of ribaldry and dulneſs, is too much for human patience. One thing we exceedingly regret, that as good paper, which we know to our coſt, is of ſo enormous a price, ſo much of it ſhould be ſo uſeleſsly employed, as in this volume. It is really a pity, that paper of ſuch a fabric, for it is excellent, ſhould be doomed, alas! its inevitable fate, to envelope ounces of butter and pennyworths of bread.

ART. 20. *Metres, addreſſed to the Lovers of Truth, Nature, and Sentiment, by the Author of Sketches of Truth.* 12mo. Longman and Co. 3s. 1809.

"'Tis often ſaid, indeed the ſtory's old,
And ſure I am you'll think it quaintly told,
No Author yet did ever get
Or Critic's praiſe or Critic's ſmile,
Unleſs that he with flattery
Or gold did him beguile."

Such is the poetry which meets the eye in the firſt page of this book. It is not likely to *offend* many eyes; and as for ourſelves, we ſhall only remark, that we are not likely to be deluded by the poetry

poetry of ſuch a writer, and in his verſes at leaſt we find no gold.

ART. 21. *The Farm Houſe, a Tale: With Amatory, Paſtoral, Elegiac, and Miſcellaneous Poems, Sonnets, &c. By James Murray Lacey.* 12mo. 6s. Vernor and Hood. 1809.

There are a number of elegant and pleaſing poems in this volume, but the author would better have conſulted his reputation if he had collected reſolution to have made them more ſelect. We are well aware, however, that to a young poet this is no eaſy taſk; ſome local circumſtance or other intervenes to make every one of his poetical effuſions of conſequence in his eſteem—the frown, the ſigh, the ſmile, the tear, and, if cynical old Critics may venture to uſe the word, the kiſs of his miſtreſs, afford ſubjects to the Muſe, each in their turn of ineſtimable value. It is fair to give a ſpecimen.

"TO AN EARLY BEE.

"Wanderer, your early ſearch is vain,
Winter ſtill ſhows his rugged form,
Still his cold arm lays waſte the plain,
And hurls around the icy ſtorm.

"Return, oh wanderer, to thy cell,
Still on thy treaſur'd honey feaſt,
For yet no bloſſom hangs its bell,
Nor yet thy ſtore can be increaſed.

"Wait, wanderer, wait, and Spring's bright hour
Shall ſoon aſſert its genial ſway,
Shall ſpread the plain with every flower,
Shall fill with muſic every ſpray.

"Then, little wanderer, thou mayſt roam,
And glean thy ſtores from every bloom,
With honied treaſures ſeek thy home,
Nor dread the power of Winter's gloom."

ART. 22. *The Laſh, a Satire, without Notes.* Bone and Hone. 2s. 6d. 1809.

Although it muſt be confeſſed, that the depravity of the age calls loudly for admonition, ſtill we cannot applaud any work calculated to fix diſhonourable ſtains on any part of the family of our auguſt Monarch. We fear, moreover, that a more able ſatiriſt than the author of the work before us could hardly expect by his exertions alone to reform the vices upon which this publication animadverts.

DRAMATIC.

ART. 23. *Pætus and Arria, A Tragedy; in Five Acts. To which is prefixed a Letter addreſſed to Thomas Sheridan, Eſq. on the preſent State of the Engliſh Stage.* 8vo. 74 p. 2s. 6d. Lackington and Co. 1809.

The Letter prefixed to this Tragedy relates to its rejection by the managers of Drury-lane Theatre; and though the author admits the candour and liberality which he himſelf experienced in the mode of communicating that deciſion, he demurs (as might be expected) to the deciſion itſelf. The preſent degraded ſtate of the drama he imputes more to the partial and excluding ſyſtem adopted by the managers, than to the vitiated taſte of their audiences. In our opinion the cenſure may be divided between them, in almoſt equal proportions. The complaint againſt the public taſte, as encouraging mere ſhow and pantomime, is at leaſt as old as the days of Horace; and the apology for managers of theatres has been placed in its ſtrongeſt light by Dr. Johnſon, in his admirable addreſs on the opening of Drury-lane Theatre in 1750.

> "The drama's laws the drama's patrons give:
> For they who live to pleaſe, muſt pleaſe to live:"

Undoubtedly, the public might eaſily compel the managers to furniſh them with rational, if not new, dramatic amuſements: But the public "*bellua multorum eſt capitum;* and thoſe who ſtill frequent the play-houſes, as a gratification to their minds (and not as a mere reſource to idleneſs), may juſtly complain that, in the introduction of new performances, that which ought to be the firſt conſideration, appears to be the laſt.

It is time, however, to advert to the Tragedy before us; which, though certainly not diſtinguiſhed by elegance of compoſition (and indeed frequently extravagant and ſometimes proſaic in its language) might, we think, by a careful reviſion, have been adapted to the ſtage, and produced with good effect. The ſtory of Pætus and Arria is ſo well known to moſt, or perhaps all, our readers, that it would be ſuperfluous to repeat it. The only material deviation from hiſtory, which the preſent author has made, conſiſts in repreſenting the celebrated and infamous Meſſalina as in love with Pætus, and offering to ſave his life, nay, even to procure him the ſovereignty, if he will abandon Arria, his beloved wife. The introduction of this circumſtance we deem perfectly allowable; but it might, in our opinion, have been worked up with ſomewhat more dramatic intereſt and effect. In the laſt ſcene, the heroiſm of Arria is very well diſplayed by the author; though it is not poſſible to give to any tranſlation of the memorable

memorable expreſſion, *Pœte, non dolet*, the full force of the original. Upon the whole, though we think, that this Tragedy might have been rendered fit for the ſtage, yet it is neceſſary to ſay that the author muſt give more attention to the graces of compoſition, before his works can be read with pleaſure.

ART. 24. *Boniſacis and Bridgetina; or, the Knight of the Hermitage: or the Windmill Turrett; or the Spectre of the North-Eaſt Gallery, a new grand Comick, Tragick, Operatick, Pantomick, Melo-dramatick Extravaganza, altered from the French of M. Martainville, and adapted to the Engliſh Stage. By T. Dibdin*, Author of about twenty Pieces enumerated in the Title-page. 8vo. 49 pp. 2s. Barker. 1808.

We did not attend the performance of this whimſical burleſque piece; but underſtand that it was not ill received. The title of it ſufficiently ſhows its intention; which, is to ridicule the melo-dramas (as they are termed), and other extravagant dramas produced of late years; ſome of which appear, by the title-page, to be the productions of this ſame author.

Much of his ridicule is, however, directed againſt the ſucceſsful entertainment of the Forty Thieves, one of the beſt, we think, of the pieces alluded to, and warranted, in ſome degree, by the popular tale from which it is derived.

Of the burleſque drama before us, the beſt that can be ſaid is, that the author has "*out-Heroded Herod*," and contrived to be even more ludicrouſly extravagant than the abſurd pieces which he expoſes to ridicule. But, recollecting ſeveral of his own dramatic performances, we muſt warn him againſt depreciating wares in which he is ſo great a dealer.

"*Tua res agitur paries cum proximus ardet.*"

NOVELS.

ART. 25. *Euſton, a Novel.* 2 vols. 6s. Chapple. 1809.

There is ſome ingenuity of contrivance in theſe volumes, and they are better written than moſt of the ephemeral productions of the kind. Euſton's character is very well drawn and ſupported, and ſo is that of Matilda. The author, we truſt, will be ſatisfied with this commendation; for we cannot praiſe him for any great originality of character, or variety of incident.

POLITICS.

ART. 26. *Reflections upon the State and Conduct of Public Affairs at the Commencement of the Year* 1809. *By an Engliſhman*

man of the old School. 8vo. 62 pp. 2s. Cadell and Davies. 1809.

The ſchool of party is certainly not a "new ſchool;" and this Engliſhman, like many others, appears to have been well diſciplined in that academy, although he takes pains to diſclaim ſuch an imputation. If, indeed, in his examination of public affairs, his cenſures had been tempered by candour, and his judgment directed by impartiality, we ſhould have been far from entertaining ſuch an opinion; although his ſentiments might, in many reſpects, differ from our own. The reverſe of this, we think, is the caſe.

He ſets out with an aſſertion, which, in a certain ſenſe, we readily admit; namely, that "no ſubject of inquiry is more rational or proper than the manner in which our public affairs are conducted, at the very moment in which our independence, and even exiſtence, as a nation, are endangered by a confederacy, more formidable than any which is recorded in the hiſtory of any age or country."

An inquiry, indeed, purſued in ſuch a manner as not to obſtruct the neceſſary meaſures of government, and directed, *bonâ fide*, either to the imparting of material information to thoſe who direct public meaſures, or impartially pointing out other perſons more fit to guide the councils of the ſtate, might, in the hands of an able and temperate writer, prove conducive to the public welfare. Let us ſee, in a few inſtances, whether ſuch is the conduct of the writer before us.

He begins with an inſinuation, which is not attempted to be ſupported, and which, we will venture to ſay, is incapable of ſupport, that adminiſtration have ſhewn their *vigour* (as he ſarcaſtically terms it) "in promoting the gains of *victuallers* and contractors." We will not quarrel with theſe expreſſions, abſurd as they are in the way in which they are applied, but we will challenge this writer to produce any inſtance of partial favour ſhown to contractors, in the victualling, or any other department, by the preſent adminiſtration.

He proceeds moſt impudently to characterize the expedition to Copenhagen as "the attack of an *ally*;" although it is notorious, that Denmark herſelf never pretended to that character, but conſtantly (and indeed in the very laſt inſtance) rejected our alliance, and acted, on all occaſions, rather as the ally of France. The authority of Lord Howick's able letter to Mr. Riſt will hardly be denied by this writer: to that letter we refer him for ample proofs of the partiality of the Daniſh court to our inveterate enemy. This writer too muſt be well appriſed, that the ſeizure of the Daniſh fleet was not juſtified (as he pretends) by the bare *poſſibility* of its being employed againſt us, but by the moral *certainty* that ſuch an event would take place.

In reaſoning upon the conduct of the war, the Author alſo aſſumes ſome facts which he could not eaſily prove, omits many circumſtances

circumſtances which he muſt have known, and reaſons upon events of which he cannot know all the cauſes and motives. It is equally uncandid and abſurd to ſuppoſe, that the army which was ſent from Sicily to Gibraltar, and afterwards to Gottenburgh, had no object in either of thoſe deſtinations; although a change of circumſtances, in both inſtances, prevented its being carried into effect. Nor is it fair to impute, without any proof, the miſunderſtanding, on the latter occaſion, to any miſconduct of the miniſters. Moſt of his objections to the conduct of the war in Spain have been fully anſwered in Parliament. Some, however, are not without weight; but, judging from experience, we are far from thinking the cauſe of our allies would have been ſupported with greater, or even equal, energy by the late adminiſtration.

ART. 27. *Letters from a Member of Parliament, to his Friend in the Country. Letter I.* 8vo. 45 pp. 2s. 6d. Ridgway. 1809.

The apparent candour diſplayed, and the ability undoubtedly evinced by the author of this Letter, entitle his remarks to attention, although we do not think his repreſentations, upon the whole, juſt, or his arguments concluſive.

He begins his ſtatement with the aſſumption of a fact which we ſhould not at any period have admitted, and which late events have completely diſproved; namely, that the ſucceſs of the enemy againſt our army in Spain, amounted, in effect, to a total ſubjugation of that kingdom. On the contrary, we conceive, that the diverſion occaſioned by our troops gave a moſt important reſpite to the ſouthern part of the peninſula; and that this circumſtance, together with the ſubſequent meaſure adopted by the French generals, of further dividing their forces, enabled the Spaniards to reſume an offenſive attitude, and to take advantage of the events that afterwards occurred in a different quarter of Europe.

Admitting however that our exertions in Spain had entirely failed, it would remain to be proved that they were as precipitate and ill-adviſed as this author repreſents them. It is indeed no difficult taſk for a writer ſitting calmly at his deſk to deviſe all the precautionary meaſures which are here very plauſibly ſuggeſted; but a ſtateſman, who has to act on a ſudden emergency, and under new and trying circumſtances, cannot always wait for, or obtain, the full information that might enable him to enſure ſucceſs. If, under ſuch circumſtances (when not to act would be treaſon to his country and mankind) he follows his only guide, probability, if the means adopted are ſuch as the occaſion ſeems to point out, and as thoſe who have the beſt opportunity of judging approve, he may ſurely be acquitted of temerity, although circumſtances then unknown have diſappointed his

his hopes. Let theſe principles be applied to the events in Spain. Early in May, 1808, the Uſurper had poſſeſſed himſelf of her capital, and of almoſt all the fortified places in that peninſula; his armies, amounting to not leſs than 100,000 diſciplined troops, had been allowed, under the maſk of friendſhip, to ſeize almoſt every poſition calculated to overawe the country. In leſs than two months one of the moſt conſiderable of theſe armies was captured, the remainder, baffled and diminiſhed, were driven to a corner of the kingdom; and this chiefly by bodies of citizens tumultuouſly aſſembled, ill provided with arms, and almoſt deſtitute of leaders and of diſcipline. That, having obtained ſuch advantages, with means apparently ſo inadequate, neither the lapſe of ſeveral months, for acquiring diſcipline, nor the ample military ſupplies afforded by this kingdom, and the reſtoration of ſo many regular troops to the ſervice of this country, would enable them to complete their taſk, or to form armies capable of bidding defiance to their foe, was not, we believe, anticipated by any man who had witneſſed their early exertions and ſucceſs. Nor does the principle, ſo much reprobated by this author, of "being guided in the direction of our exertions by the wiſhes of thoſe in whoſe behalf they were to be employed," appear to us, with due qualifications, irrational or abſurd; ſince no other perſons, we conceive, could ſo well know their own wants, or form a judgment of their own ſituation. Nor can we admit that a Britiſh army of nearly 40,000 men, employed in a friendly country, with another country in its rear, of which we had the complete poſſeſſion, and with large fleets on the coaſt, acting under the diſcretion of its own general, unfettered by any poſitive orders, can be ſaid to have been raſhly "committed to its fate."

The author, however, it muſt be admitted, reaſons very ſpeciouſly on the grounds which he aſſumes; namely, that our army in Spain was ſent "to *act alone*, and to *be itſelf* the foundation on which, and on the fragments of a regular army, an undiſciplined population was to build up a regular ſyſtem."

Very different, we conceive, was the object in ſending a portion of our army to the aſſiſtance of the Spaniſh nation. It was, in our opinion, deſigned merely as an auxiliary force, and calculated to inſpirit exertions already, to a great degree, efficacious, and to complete conqueſts which were more than half obtained.

We are far indeed from aſſerting, that every meaſure adopted on that occaſion appears *now* to have been the beſt calculated to ſecure ſucceſs; but we are convinced that (with the exception of determined party men) there is too much candour in this country to condemn miniſters for judging on appearances, the fallacy of which (if they were fallacious) could not then be aſcertained; and for hazarding ſomething in a caſe where delay muſt have been fatal, and where ſucceſs (in the degree in which it appeared probable)

probable) would have reſcued a generous nation, and perhaps ultimately effected the deliverance of Europe.

We expect, with ſome degree of curioſity, the remaining Letters promiſed by this author. Subſequent events have indeed ſhown many of his ſtatements to be groſs exaggerations: they have ſhown that the army *then* in Spain, however well compoſed and ably commanded, was not, as the author aſſerts, "our *laſt ſtay and hope*;" they have ſhown that Britiſh troops, even inferior in number to thoſe, may combat by the ſide of the Spaniſh Patriots, and defeat the powerful armies and able generals of France. Whether ſucceſs will yet ultimately crown their exertions, is in the hands of Providence: but we deem it ſufficiently evident, that the *minds* at leaſt of the Spaniſh nation will never be ſubdued, and that the poſſeſſion of that kingdom, if ever completely gained by the tyrant, will, by the deſolation it will have experienced, and by the perpetual anxiety it will produce, loſe, in his hands, more than half its value.

ART. 28. *Concerning the Relations of Great Britain, Spain, and Portugal, to each other, and to the common Enemy, at this Criſis, and ſpecifically as affected by the Convention of Cintra; the Whole brought to the Teſt of thoſe Principles by which alone the Independence and Freedom of Nations can be preſerved or recovered. By William Wordſworth.* 8vo. 216 pp. Longman and Co. 1809.

In an advertiſement to this work we are told, that it "originated in the oppoſition which was made by his Majeſty's Miniſters to the expreſſion, in public meetings and otherwiſe, of the opinions and feelings of the people concerning the Convention of Cintra." Our opinion reſpecting that Convention has already been expreſſed. It is nearly the ſame, on the *political* part, with that which has been declared by the higheſt authority, and, on the *military* part, with that given by the Earl of Moira on the Court of Inquiry. Yet, whatever we might feel, or, as private individuals, expreſs, we can never approve the proceedings of thoſe who, before all the circumſtances could be known, prejudged their fellow-ſubjects, on the eve of a judicial inquiry. The Author before us does not indeed appear to come within that cenſure, (having, as it appears, firſt publiſhed his ſentiments after the inquiry had taken place) yet he argues in ſupport of ſuch prejudication on grounds which we deem fallacious. This ſubject, however, has been already ſo fully diſcuſſed, and has ſince been ſuperſeded by ſo many events of equal, if not ſuperior, importance, that we muſt be excuſed from enlarging upon this part of his work. Its principal feature muſt, by every generous mind, be recogniſed with the warmeſt approbation. It is a noble and high-minded enthuſiaſm in the cauſe of the oppreſſed Spaniſh and Portu-

gueſe nations, with its natural attendant, an indignant diſdain of the tyrant who endeavours to enſlave them. Theſe general ſentiments entitle the Author to our ſincere praiſe, although, in ſome particulars, his ſentiments and our's very widely differ.

After a variety of remarks on the erroneous principles on which (in the Author's opinion) our ſupport to the Spaniards has hitherto been afforded, he propoſes two alternatives for our adoption; namely, that we ſhould either put forth our whole ſtrength as a military power, and make ourſelves, for a time, upon Spaniſh ground, principals in the conteſt, or that we ſhould direct our attention to giving ſupport rather in *things* than in men. The former plan (for the execution of which he requires at leaſt two hundred thouſand men to be poured into the Peninſula) he conſiders as practicable, though requiring great ſacrifices, and argues at ſome length, to ſhow that the power of our adverſary, if once ſucceſsfully reſiſted, would ſoon be broken. "If this attempt," he adds, "be above the ſtrain and temper of the country, there remains only a plan laid down upon the other principles; namely, ſervice (as far as is required) in *things* rather than in men; that is, men being ſecondary to things." From a middle courſe, he thinks, no good is to be expected. Military ſtores and arms ſhould be furniſhed with unfailing liberality. Troops alſo ſhould be ſupplied, but they ſhould act ſeparately, taking ſtrong poſitions upon the coaſt; and, above all, he recommends a floating army, keeping the enemy in conſtant uncertainty where he is to be attacked. Having ſtated theſe plans, the Author cenſures ſtrongly the want of general and enlarged principles in the ſtateſmen of the preſent age. We are willing to hope this opinion is carried too far. The rapid fluctuations of public events, and the uncommon difficulties in which the miniſters of this country have been frequently placed, ſince the beginning of the French revolution, may account for many of thoſe apparent inconſiſtencies which have been obſerved in the conduct of perhaps every adminiſtration. We, however, cordially join in the Author's hope and perſuaſion, that the tyrant of France will never ſucceed in completely ſubjugating the Spaniſh nation. Some of the principles upon which he founds this opinion are perhaps puſhed to the extreme; but, without going ſo far in this reſpect, or reaſoning wholly upon metaphyſical grounds, we cannot but perceive, notwithſtanding the errors, the weakneſs, and (in too many inſtances) the treachery of their leaders, a determined ſpirit in the people of Spain which probably will never be ſubdued.

Upon the whole, the generous ſpirit which this pamphlet breathes, and the knowledge of human nature, which, in many paſſages, it evinces, claim attention and applauſe; although the Author's enthuſiaſm is not, we think, void of extravagance, although his reaſonings partake too much of refinement, and although his ſtyle, though it often intereſts by eloquence, as frequently fatigues by prolixity.

ART.

ART. 29. *A Letter from Mr. Whitbread to Lord Holland, on the preſent Situation of Spain.* Third Edition. 8vo. 14 pp. Ridgway. 1808.

We know not by what accident it has happened, that this Letter, which, though not very elaborate in itſelf, produced much diſcuſſion from thoſe public writers who noticed it, did not come before us for an earlier examination. So many have been the changes in public affairs, and eſpecially in thoſe of Spain, ſince its firſt appearance, that we might now perhaps excuſe ourſelves from any remarks on its contents. Yet we cannot but give credit to the zeal of the Author for the cauſe of Spain, and of freedom; and to his candour and liberality in ſpeaking of the meaſures adopted by an adminiſtration to which he was, on moſt other occaſions, a determined opponent. The principal point, however, attempted to be inculcated in the Letter, is the propriety of attempting, notwithſtanding the atrocious conduct of Buonaparte towards the king and people of Spain, again to negotiate a peace with that ambitious and inſatiable tyrant. So attached is the honourable gentleman to this favourite ſcheme, that he recommends our gravely propoſing a treaty on the baſis of the reſtoration of Ferdinand VII. and the independence of his kingdoms. How ſuch a propoſal would have been met was plain, we think, at the time, and has ſince been fully proved, by the indignant rejection of our deſire only to make the Spaniſh government a party to the negotiation propoſed by our enemies.

The above is the ſubſtance of the Letter before us. We muſt, however, enter our decided proteſt againſt the Author's doctrine, that "we have never poſſeſſed the advantage of being right in the eyes of God and man from the commencement of the conteſt to the preſent hour;" a doctrine which condemns the Author's political friends almoſt equally with his adverſaries, and which, we believe, no other man of political weight, talents, and integrity, has, for a long time, maintained.

MILITARY.

ART. 30. *A Refutation of Pierre Franc M'Callum's Remarks on the Royal Military College; proving that Inſtitution to be a moſt ſalutary, uſeful, and excellent Eſtabliſhment, reflecting the greateſt Honour on his Royal Highneſs the Duke of York. Dedicated to the Gentlemen Cadets of Great Marlow. By Lewis Theophilus Peithmann, Profeſſor of the Royal Military College.* 8vo. 36 pp. 2s. Wyatt. 1809.

That the Military College at Marlow is "a ſalutary and uſeful eſtabliſhment," and that the Remarks on it, by Mr. M'Callum, are founded in error, (if they have not ſome worſe origin) we rea-

dily admit; but we cannot approve the flippant, and indeed abuſive, ſtyle of defence adopted by this writer. It conſiſts chiefly in beſtowing upon his adverſary opprobrious epithets, and even nick-names, and in flatly contradicting rather than diſtinctly and clearly diſproving his aſſertions. The author is, we believe, a foreigner. It is right, therefore, to apprize him, that this is not the way in which men of education, or men of the world, conduct controverſies in England. Mr. Pierre M'Callum (or *Peter Mac*, as he is ſarcaſtically termed by this writer) may poſſibly deſerve all the indignation and contempt with which he is treated in this pamphlet; but ſcurrility ſhould, at all events, be avoided on ſuch occaſions. The cauſe which is defended by ſuch a weapon is always ſuppoſed (though ſometimes unjuſtly) to have no better ſupport.

DIVINITY.

ART. 31. *A Sermon, preached at Truro, at the Primary Viſitation of the Right Reverend the Biſhop of Exeter, on the 1ſt of July, 1809. By the Rev. William Gregor, M. A. Rector of Creed.* 4to. pp. 22. 1s. 6d. Rivingtons.

This is a very impreſſive diſcourſe. We have had occaſion to notice, more than once, the Sermons of this gentleman, and to notice them with approbation. As the compoſition before us is of a piece with the following ſpecimen, our readers muſt of neceſſity form a favourable opinion of the whole.

"My reverend brethren! much more is required of us, than mere abſtinence from evil, or from the appearances of it. The work, which we have undertaken to finiſh, admits of no negative qualities. It is the momentous work, of ſaving our own ſouls and the ſouls of others. The offence, againſt which we are warned, is the being aſhamed of Jeſus Chriſt. But what is the poſitive duty of the Chriſtian Miniſter? Openly to confeſs Jeſus Chriſt, to rejoice in him, and to glory in his croſs. Certain allowances may, indeed, be made for times and perſons, as to the mode in which Chriſtian zeal is to be manifeſted. But the 'ſame mind' muſt be in us that was in the Apoſtles. Between falſe ſhame and ſincerity, there is no middle point of indifference. So it is, alſo, with reſpect to the influence of our example and of our doctrine. We ſhall either guide, or we ſhall miſlead; we ſhall be reſpected, or we ſhall be deſpiſed. And how forcibly is our bleſſed Lord's declaration verified in the perſon of the Chriſtian Miniſter. 'He that is not with me, is againſt me.' It is not ſufficient, that we eſcape cenſure, we muſt be exemplary. We muſt not only preach with our lips, but in our lives!—'Woe to that man, by whom the offence cometh,' is a ſhort ſentence of our Goſpel, but what an awful

awful warning does it compriſe! Every circumſtance, incident to our profeſſion, has a tendency to repreſs levity, and to give to our thoughts and our behaviour a caſt of ſobriety and ſerioufneſs. The retirement, in which we are uſually placed, the ſacred offices, in which we miniſter, and the ſcenes of ſadneſs and ſolemnity, which we are called upon to witneſs, from the ſick chamber to the grave, naturally lead our minds to the contemplation of a future ſtate! We are the miniſters of God's grace, to thoſe who are juſt born into the world, and we are the miniſters of conſolation to our fellow mortals, that are about to leave it. We declare to the young, who are admitted into the Church of Chriſt, the conditions of their admiſſion, that they 'ſhall not be aſhamed to confeſs the Faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the Devil;' and in the real Chriſtian, lying on the bed of death, we behold the triumph of Chriſt's faithful ſoldier! The cauſe, then, my reverend brethren! which we have undertaken, is a glorious cauſe. The Chriſtian miniſter, who faithfully maintains his poſt, is a true patriot; he is the defender of his king and country; he promotes that, which can alone 'exalt a nation.' In his miniſterial duties he will, therefore, diſplay 'fingleneſs of heart.' What he does he will do, 'as of God and in the ſight of God.' The Goſpel, which is committed to his truſt, he will defend, with calm compoſure, and determined courage. To the temptations and levities of the world, he will oppoſe the ſteadfaſtneſs of a Chriſtian's faith; and he will put to ſilence its ſcoffs and contumelies, by propriety and conſiſtency of character and conduct; by dignity without pride, by zeal without enthuſiaſm! 'Who is ſufficient for theſe things?' It is Jeſus Chriſt, who ſtrengtheneth us, by his Spirit. We have his recorded promiſe: 'Lo, I am with you alway even unto the end of the world.'"

We ſhould obſerve, that this Sermon is publiſhed for the benefit of the Cornwall Infirmary.

ART. 32. *A Sermon preached at the Conſecration of Chriſt's Church in Needwood, in the County of Stafford, on Auguſt* 15, 1809, *by the Rev. Thomas Giſborne, M. A. Publiſhed by particular Deſire.* 8vo. 27 pp. 1s. Cadell and Davies.

It is a maxim, from which no departure ſhould ever be made, that when ſteps are taken, tending to increaſe the utility and population of any diſtrict, they ſhould be accompanied by efficient meaſures alſo to provide for divine worſhip. A very laudable example is ſet, in the inſtance before us, reſulting from the pious care and attention of the perſon whoſe ſermon is here announced.

On the paſſing of the act for incloſing the Foreſt of Needwood, containing upwards of 9400 acres, it became evident, ſays Mr. Giſborne, "that the new and progreſſively increaſing population, which was to be anticipated from the culture of ſo large a track, would

labour under very ſerious difficulties, with reſpect to attendance on public worſhip and religious ordinances. The churches and chapels of eaſe in the circumjacent pariſhes, not only were inconveniently remote, but being already occupied and appropriated by the exiſting inhabitants of the villages and hamlets, held forth no accommodation to an acceſſion of freſh ſettlers." P. 6. Theſe circumſtances being repreſented to his Majeſty, and a fund for building a church provided, from the noble bequeſt of the late Iſaac Hawkins, Eſq. (of which Mr. Giſborne and Mr. Iſaac Hawkins Browne were executors) a grant of 160 acres was eaſily obtained from the ready benevolence of his Majeſty, and the facilities afforded by the proper miniſters. In conſequence of this, an act has been obtained for eſtabliſhing the ſaid church, defining its rights, and providing againſt all injury to the ſeveral circumjacent pariſhes, between which the diſtrict would otherwiſe have been divided.

The Sermon of Mr. Giſborne is on the ſubject of "believing with the heart and confeſſing with the mouth," (Rom. x. 10.) which naturally leads to the neceſſity and importance of public worſhip. The preacher, however, juſtly obſerves, that "no *confeſſion with the mouth* can be profitable *unto ſalvation*, unleſs by the accompanying tenor of a holy life it proves itſelf to ſpring from the belief of the heart *unto righteouſneſs*." It will not be doubted that the diſcourſe is altogether forcible and appropriate. May doctrines equally ſound and edifying be always preached at Chriſt's Church, in Needwood!

ART. 33. *Lectures on the Liturgy, delivered in the Pariſh Church of St. Antholin, Watling-ſtreet. By the Rev. Henry Draper, D.D.* 8vo. 574 pp. 10s. 6d. Williams and Smith.

Theſe lectures were publiſhed at the requeſt of the congregation, and cannot therefore have failed to make an impreſſion very grateful to the mind of the Author, who appears to write with the moſt anxious deſire of promoting the ſpiritual intereſts of thoſe entruſted to his care. We do not wonder that thoſe who heard them delivered from the pulpit ſhould wiſh to have them to read more at leiſure at their own houſes, as a general explanation of our eſtabliſhed forms of worſhip, in which perſons of all ages have ſo near a concern. The Author's plan may be judged of from his own words. He tells us in his preface, that "his object was to ſhew, that the liturgy of our national church is both ſcriptural, and well adapted to the public worſhip of Almighty God. The various forms of prayers and praiſes it contains, are ſuch as all true Chriſtians may ſafely adopt. The former will aſſiſt them in preſenting their ſupplications at the throne of grace, while the latter will provide them with ſuitable language for the expreſſion of their gratitude to the Father of Mercies. In his illuſtration of theſe ſervices, the Author has conſulted few modern writers. He has endea-

endeavoured to give them that explication which, according to the beſt of his judgment, would have been currently received in the church during the times of Edward VI. and the illuſtrious Queen Elizabeth, whoſe reign has been correctly ſtyled, 'the golden age of the church of England.' He has alſo been very ſtudious of ſimplicity in ſpeech and manner: his object was to reach the heart, not to entertain the ear, or amuſe the imagination."

This ſketch of the Author's intentions precludes us at once from giving any long account of his work. What is deſigned to reach the heart ſhould not be taken to pieces, or exhibited in ſcraps, eſpecially where the writer profeſſedly treats of a ſubject ſo whole and entire as our national liturgy: for though indeed the liturgy clearly conſiſts of diſtinct parts, yet as Dr. Draper's lectures extend no further than to thoſe ſervices appointed for the morning and evening of *every* ſabbath, they ſhould be conſulted as a general companion to the Common Prayer-book, in which reſpect we can ſafely recommend them as uſeful and intelligible. Continual reference is made to ſcripture, in ſupport of our ſeveral forms, and this ſeems indeed to be almoſt the ſole deſign of the Lectures, which do not therefore interfere with other works on the ſubject. It is not our wiſh invidiouſly to point out errors and blemiſhes in the ſtyle of a writer, who not only profeſſes, but evidently appears to have higher views, than thoſe of mere literary fame and credit. We ſhall only obſerve, that it is not altogether ſo correct as it might have been, nor is it in any part very nervous or animated.

The Sermons on the Litany are, upon the whole, the beſt in the book. There is no date to the work, but we believe it was printed and publiſhed laſt year.

ART. 34. *A Sermon, preached before the Rev. the Archdeacon and Clergy of the Archdeaconry of Berks, at the Viſitation holden at St. Helen's Church, Abingdon, on Wedneſday, the 3d of May, 1809. By the Rev. Edward Barry, M. D. Rector of St. Mary's, Wallingford. Publiſhed at the Requeſt of the Clergy.* 4to. 26 pp. 1s. 6d. Rivingtons. 1809.

In conſidering the nature of *offences*, from the text, Matth. xviii. 7. Dr. Barry chiefly confines his view, as moſt ſuited to the occaſion of his diſcourſe, to thoſe offences which are *impediments*, or cauſe men to ſtumble, in their religious courſe; and here he particularly adverts to thoſe anxious queſtions on the ſubject of irreſiſtible grace, abſolute predeſtination, &c. which for ſo many ages have agitated and divided the Chriſtian church. Obſerving that theſe diſputes ſtill continue to diſtract us, he adverts to the ſin of ſchiſm, ſo very oppoſite to that union which was ſo very ſtrenuouſly recommended by our Saviour and his apoſtles. He parti-

cularly remarks upon the zeal and unfair arts of *proſelytiſm*, by which, as he remarks in a note, his own pariſh has occaſionally been aſſailed. To thoſe who conſcientiouſly and decently diſſent from the eſtabliſhed order of worſhip, he very fully allows that liberal toleration ſhould be given; but he objects, as many others have objected, to the preſent mode of granting that toleration, and the conſequent abuſes of it; remarking very truly, that though "charity is a duty, *too much* confidence is a ſnare."

Having ſtated the evil, the preacher proceeds to exhort his brethren, as to the conduct required in them, which he deſcribes as compoſed of moderation and firmneſs; and here, happening himſelf to be ſituated in the midſt of "*wrangling ſectaries*," he ventures to mention his own caſe, and his own example, as an encouragement to thoſe who may be diſpoſed to follow the ſame maxims. This part of the diſcourſe, with its notes, contains ſome curious facts; and though it may have given offence to a few individuals, was not unſuited to the occaſion, nor unworthy of the preacher. It ſtates, with perfect truth, the happy effects of perſeverance in a good cauſe; and the diſcourſe concludes with pertinent and very forcible admonitions.

ART. 35. *The Goſpel Doctrines of Baptiſm, Juſtification, and Sanctification briefly and ſoberly ſtated. A Sermon, preached before the Univerſity of Oxford, on Sunday, February 12th,* 1809. *By the Rev. John Morris, M. A. late Fellow of Queen's College, Aſſiſtant Miniſter of Curzon Chapel, May Fair, Weſtminſter.* London, Rivingtons; Oxford, Parker. 1s. 1809.

We are informed in an advertiſement prefixed to this Sermon, that "the Diſcourſe here ſubmitted to the public is an attempt briefly and clearly to point out the difference in ſome leading particulars between the more ſober interpreters of the Church of England, and thoſe amongſt us, who, in the judgment of many, poſſeſs an excluſive claim to the title of Evangelical Miniſters and True Churchmen." Feeling deeply impreſſed with the increaſe of Methodiſm, not only in the metropolis, but in every town and village of this country, and which has manifeſted itſelf by the building of chapels, and, as we regret to relate, in the foundation and inſtitution of colleges, for the preparation of young men to fill their pulpits, moſt cordially do we beſtow our thanks to that perſon who willingly ſteps forward as the champion of our eſtabliſhed religion. May the endeavours of this zealous divine meet with their merited operation; may he ſucceed in leading many to a more rational underſtanding of thoſe doctrines, and convince them that what is here pointed out as erroneous is really unſound and calculated to produce evil conſequences.

ART.

MISCELLANIES.

ART. 36. *Annals of Europe, exhibiting the Origin, Progreſs, Decline, and Fall, of every Kingdom and State, from the Diſmemberment of the Roman Empire to the Peace of Tilſit in* 1807. *Comprehending a View of Italy and the Church, France, Germany, Great Britain, Ireland, Spain, Portugal, Holland, Sweden, Denmark, Poland, Ruſſia, Pruſſia, Turkey; alſo an Account of the monaſtic Life, and a Liſt of the Popes; and containing a Life of Napoleon Buonaparte, with Strictures on his Merit as a Soldier, a Sovereign, and a Man; to which are added, all the Treaties and Declarations concluded and iſſued by the Belligerent Powers. By James Ede.* In 2 vols. 12mo. 14s. Geo. Richards. 1808.

The ſpace of hiſtory here viewed, compared with the ſize of the volumes, ſufficiently proves how ſlight and ſuperficial the narrative muſt be. But this is the age of abridgments, and every new form of ſuch auxiliary works holds forth ſome peculiar attractions. That of the preſent work is the Life of Buonaparte, which others have attempted to give, but of which a really authentic account will not eaſily be obtained.

"Of Buonaparte," ſays this author, "I have attempted a whole-length; how far I have ſucceeded is not for me to determine; yet his *features*, I am vain to ſuppoſe, are correct: *colouring* I do not underſtand, nor what is called *wonderful*—that which is doing is that which has been already done; but Buonaparte is neither an Alexander nor a Cæſar." P. v.

"I am vain to ſuppoſe," in this paragraph, is about equal to "I am bold to ſay;" both ellipitical, and meaning I am bold *enough* to ſay—vain *enough* to ſuppoſe: but our language does not delight in ſuch ellipſes. The author's ſentiments about what he calls *a blameleſs corruption* (p. 26. vol. 1.) do not pleaſe us more than the above ſpecimen of his ſtyle; but, *en revanche*, there is as an abſtract of the hiſtory of the French Revolution, as well as the life of Buonaparte, which many perſons will like to ſee.

ART. 37. *The Hiſtory of the ancient Borough of Pontefract, containing an intereſting Account of its Caſtle, and the three different Sieges it ſuſtained during the Civil War: with Notes, and Pedigrees of ſome of the moſt diſtinguiſhed Royaliſts and Parliamentarians; chiefly drawn from Manuſcripts never before publiſhed. By B. Boothroyd.* 8vo. 15s. Longman and Co. 1807.

Our preceding volumes will bear ſufficient teſtimony to the favourable reception we are ever inclined to give to theſe detached ſpecimens of local topography and provincial hiſtory. This

ſeems

ſeems entitled to peculiar approbation. It is divided into two parts. The firſt is occupied by the general hiſtory of the place from the earlieſt period. This is detailed with preciſion and vigour, and the hiſtory of the ſieges was peruſed by us with particular ſatisfaction. It demonſtrates great diligence of reſearch, and conſiderable powers of writing. The ſecond part deſcribes the more memorable antiquities, churches, hoſpitals, and charities of the place; and the whole is illuſtrated by ſuitable notes, apparently derived from the beſt ſources. It is alſo exceedingly well printed, and the very numerous and reſpectable liſt of ſubſcribers prefixed to the volume exhibits a ſufficient teſt that the author was conſidered as fully adequate to his undertaking. The book ſeems to deſerve ſome better embelliſhments than thoſe which accompany it, and an index would certainly have increaſed its value to the ſubſcribers. It is however a very meritorious publication of the kind.

ART. 38. *Beauties ſelected from the Writings of James Beattie, L. L. D. arranged in a perſpicuous and pleaſing Manner, under the following Heads: Poetical, Moral, Philoſophical, Theological, Critical and Epiſtolary; to which are prefixed a Life of the Author, and an Account of his Writings, together with Notes on the firſt Book of the Minſtrel. By Thomas Gray, L. L. B.* 12mo. 5s. 6d. Longman and Co. 1809.

This muſt be an acceptable little volume to the admirers of Dr. Beattie, and who does not admire him, and his poetry in particular, the whole of which is here collected. A few notes to the Minſtrel, communicated in the completeſt confidence of friendſhip, by the poet Gray, are alſo inſerted, but theſe are neither numerous nor very important. We have ſeveral ſketches of the life of Beattie, beſides the elaborate narrative of Sir William Forbes. The beſt of theſe, we think, is that prefixed to a very pleaſing edition of the Minſtrel, by Mr. Alexander Chalmers; this, however, by Mr. Mudford, is very reſpectable. The extracts from the proſe works are judiciouſly ſelected and not improperly arranged. We beg, however, to proteſt againſt the aſſumed commendation in the title-page, which tells us, that they are "arranged in a perſpicuous and pleaſing manner." Whoſe remark is this? Does the editor ſay ſo of himſelf? If ſo, it is a culpable vanity; and if added by the publiſhers, it is an impertinent puff. It is for the purchaſer and reader to determine what degree of praiſe is to be given to the arrangement or merit of a work to which the patronage of the public is ſolicited.

ART. 39. *Rudigar the Dane: a legendary Tale. By Eagleſfield Smith, Eſq.* 47 pp. 2s. Johnſon. 1809.

Much commendation may, with propriety, be beſtowed on this

this entertaining tale; more would have been merited had the coarſeneſs, ſo prominent in the following ſtanza, been omitted:

" Death to the thought! what do I aſk?
O God, O ſtrike me dead!—
Shall Ella take me to his arms
From an inceſtuous bed?"

It is, however, ſuppoſed to be ſpoken in a frantic moment. Surely no one can think two ſhillings an extravagant price for ſo elegant a volume.

ART. 40. *The Elements of Engliſh Education, containing an Introduction to Engliſh Grammar; a conciſe Engliſh Grammar; a ſhort Syſtem of Oratory; an abridged Hiſtory of England; Outlines of Geography; a Miſcellaneous Proſe Selection, from approved Authors; a Miſcellaneous Poetical Selection, from the beſt Authors, intended for the Improvement of Youth of both Sexes. By John Brown, Maſter of an Academy, Kingſton, Surrey.* 348 pp. Croſby. 1809.

The author having found that many of the eſſentials of Engliſh education are ſcattered too far abroad to render the generality of youth that aſſiſtance which may be deemed neceſſary, undertook the publication of the above.

If good arrangement and ſyſtem can promote the circulation of the work, we have no doubt that the meritorious endeavours of the author will meet with due encouragement.

The Engliſh Grammar contains the different ſounds of the vowels and conſonants, with their various combinations. The plan of queſtion and anſwer is adopted.

Q. How many ſounds has the vowel o?

A. Four. As follow; that is

ŏ	o *Short*	as in	nŏt, rŏt; ſot, hot.
ō	o Long		nōte, vōte; rope, pope.
o	o Short and obſcure equal to u		cŏlour, comfort, work, woman.
o͝o	o *Long and equal to* oo		mo͝ve, lo͝ſe; prove, ſhoe.

An abridged Hiſtory of England is ſubjoined, containing the names of the different kings and queens, with a chronological table of the moſt remarkable events. A various collection of maps is introduced, together with a geographical clock; and at the concluſion of the volume we are preſented with proſe and poetical ſelections. After mature deliberation, we have no heſitation in recommending it to ſchools and families.

ART.

ART. 41. *A Narrative of Circumſtances attending the Retreat of the Britiſh Army under the Command of the late Lieut. Gen. Sir John Moore, K. B. with a conciſe Account of the memorable Battle of Corunna, the ſubſequent Embarkation of the Troops, and a few Remarks connected with the Subjects, in a Letter to the Right Hon. Lord Caſtlereagh, &c. &c. By H. Milburne, Member of the Royal College of Surgeons, late Surgeon in the Spaniſh Service.* 8vo. 3s. 6d. Egerton. 1809.

The author, in a manner very honourable to himſelf, volunteered his ſervices as a ſurgeon in Spain, and the account here given is very perſpicuous and ſatisfactory. We have had many others more circumſtantially detailed, but this on its firſt appearance from ſuch reſpectable authority muſt have been generally acceptable.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Ειρηνικον, a Sermon preached in Holy Trinity Church, in Kingſton upon Hull, on Tueſday, July 25, 1809, at the Primary Viſitation of the Moſt Reverend Father in God, Edward, Lord Archbiſhop of York. By the Rev. J. H. Bromby, M. A. Vicar of the ſaid Church. 2s. 6d.

Sermons and Extracts. By the Rev. Edmund Outram, D. D. Public Orator of the Univerſity of Cambridge. 8vo. 8s. 6d.

A Sermon, preached at the Conſecration of Chriſt's Church, in Needwood, in the County of Stafford, on Aug. 15th, 1809. By the Rev. Thomas Giſborne, M. A. 1s.

Supplement to the Reply to the Right Rev. Dr. Milner's Obſervations: being an Anſwer to the general Vindication of a Catholic's Remarks upon the Biſhop of Durham's Charge, as far as the ſame affects the Author. By the Rev. Thomas Le Meſurier, Rector of Newton Longville, in the County of Bucks, and late Fellow of New College, Oxford. 2s.

A Sermon, preached at Scarborough, at the Primary Viſitation of the Moſt Rev. Edward, Lord Archbiſhop of York, July 28, 1809. By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge. 4to. 3s. 6d.

Lectures upon our Lord's Sermon on the Mount. By James Brewſter, Miniſter at Craig. 8vo. 10s. 6d.

Lectures on Scripture Prophecy. By W. B. Collyer, D. D. 8vo. 12s.

A Sketch of the Eccleſiaſtical Eſtabliſhment, in a Sermon preached in the Pariſh Church of Great Yarmouth, at the Viſitation of the venerable Archdeacon Yonge. By the Rev. Henry Bathurſt, L. L. B. 2s.

HISTORY.

HISTORY. TOPOGRAPHY.

A conciſe Statiſtical Account of the United States of America, ſhewing their Extent, Population, Revenue, Expenditure, Imports, Exports, &c. 2s.

A View of Spain, compriſing a deſcriptive Itinerary of each Province, and a general Statiſtical Account of the Country, including its Population, Agriculture, Manufactures, Commerce, and Finances: its Government, Civil and Eccleſiaſtical Eſtabliſhments: the State of the Arts, Sciences, and Literature: its Manners, Cuſtoms, Natural Hiſtory, &c. By Alexander De Laborde. Tranſlated from the French. 5 Vols. 8vo. 3l. 13s. 6d.

A Hiſtory of Brecknockſhire. By Theophilus Jones, Deputy Regiſtrar of the Archdeaconry of Brecon, completed in 3 Vols. Royal 4to. 7l. 9s. 6d.

The Travels of Captains Lewis and Clarke, from St. Louis, by way of the Miſſouri and Columbia Rivers, to the Pacific Ocean: performed in the years 1804, 1805, and 1806. By order of the Government of the United States. 8vo. 9s.

The Hiſtory of Ireland, from its Invaſion by Henry II. to its Union with Great Britain: dedicated, by Permiſſion, to his Royal Highneſs the Prince of Wales. By Francis Plowden Eſq. 2 Vols. 8vo. 1l. 4s.

A Dane's Excurſions in Britain. By Mr. Anderſon. 2 Vols. ſmall 8vo. 12s.

ARCHITECTURE.

A Treatiſe on the Properties of Arches and their Abutment Piers; containing Propoſitions for deſcribing geometrically the Catenaria, and the Extradoſſes of all Curves, ſo that their ſeveral Parts and their Piers may equilibrate; alſo concerning Bridges and the flying Buttreſſes of Cathedrals. By Samuel Ware, Architect. 8vo. 18s.

MEDICAL.

Facts and Obſervations on the Prevention, Cauſes, and Method of Treatment in Pulmonary Conſumption. By John Smyth, M. D. of Brazennoſe College, Oxford. 3s.

Obſervations on Fungus Hæmatodes or ſoft Cancer, in ſeveral of the moſt important Organs of the Human Body; containing, alſo, a comparative View of the Structure of Fungus Hæmatodes and Cancer, with Caſes and Diſſections. By James Wardrop, F. R. S. E. 8vo. 12s.

Pharmacopœia Collegii Regalis Medicorum Londinenſis 1809. 18mo. 4s.

POLITICS.

Curſory Remarks upon Britiſh Tactics, and on Matters relating to the Defence of the Country; with Heads of a Plan for training the Population.

LAW.

The Opinions of different Authors upon the Puniſhment of Death, ſelected by Baſil Montague, Eſq. of Lincoln's-Inn. 8s.

EDUCA-

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Vacation Evenings, or Converſations between a Governeſs and her Pupils, with the Addition of a Viſitor from Eton. Being a Series of original Poems, Tales, and Eſſays, interſperſed with illuſtrative Quotations from various Authors, ancient and modern, tending to incite Emulation, and inculcate moral Truth. By Catherine Bayley. 3 Vols. 12mo. 10s. 6d.

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Safe and Sound: an Opera, in Three Acts, as performing at the Lyceum Theatre. By Theodore Edward Hook, Eſq. 2s. 6d.

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Fulfilment of Moore's Prophecies, from January to Auguſt; being the Accompliſhment of the firſt Twelve important Predic-

tions, aſtrologically foretold in this intereſting Almanack, for the Year 1809. 6d.

An Appeal to public Candour againſt Mr. Lancaſter's virulent Attack on the Secretary, Committee, and Teachers of the Clerkenwell Parochial Sunday Schools. By J. Aſpin, Editor of the Clerkenwell Leſſons. 6d.

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Theatrical Taxation, which embraces Reflections on the State of Property in the New Theatre-Royal, Covent-garden, and the Engagement of Madame Catalani. 1s. 6d.

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A new Mercantile Spaniſh Grammar, in five Parts. By F. G. Feraud. 8vo. 8s.

The Life of William Cobbett. By Himſelf. 2s. 6d.

An Anſwer to the Challenge given by W. Blair, Eſq. and publiſhed in Dr. Rees's New Cyclopædia, wherein this Gentleman has inſerted a Cypher of his own Invention, which is abſolutely inſcrutable without the Key. By M. Gage. 10s. 6d.

The Amateur of Fencing; or a Treatiſe on the Art of Sword Defence, theoretically and experimentally explained, upon new Principles. By J. Roland, of the Royal Military Academy, Woolwich. 12s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

If C. P. will turn to the latter end of our Review for laſt *April*, he will there ſee that we have done, exactly and ſtrongly, the very thing which he deſires us to do.

LITE-

LITERARY INTELLIGENCE.

Memoirs of the *Life and Writings of Alfieri*, the celebrated Italian Dramatiſt, will appear in the courſe of this Month. They are written by himſelf, and interſperſed with anecdotes of ſeveral diſtinguiſhed modern characters of this country.

A new *Romance* from the pen of *Mrs. Norris*, author of "Julia of England," will ſhortly be publiſhed. It is entitled *Euphronia*.

An *Italian Work*, with a French Tranſlation, for the purpoſe of facilitating the acquiſition of thoſe languages, is in the preſs. It is entitled *Il modo di piacere in Campagnia*, and conſiſt of converſations on a variety of ſubjects, expreſsly written for the inſtruction of youth of both ſexes in the art of pleaſing in company on their introduction into the world.

The author of the *Young Mother*, or *Albinia*, has in the preſs, *Roſa in London; and other Tales*, in four Volumes.

Mr. *Robert Huiſh* is engaged in the tranſlation of the *Sacred Dramas of Klopſtock*, the firſt of which, entiled, *Solomon*, will appear in the courſe of the enſuing month. He has alſo completed his *Poem of the Peruvians*, in ten Cantos, which will be publiſhed this year.

Mr. *Bowyer*, of Pall-Mall, intends publiſhing his ſplendid work on *the Abolition of the Slave Trade* the beginning of next month. It will conſiſt of original Poems, written by Montgomery, Grahame, and others, expreſsly for the occaſion, and will be embelliſhed with engravings from pictures by Smirke, and enriched with the portraits of Mr. Wilberforce, Mr. Clarkſon, and Mr. Granville Sharpe.

An Octavo Edition, in four Volumes, of the *Series of Letters between Mrs. Carter and Miſs Talbot* will be publiſhed in the courſe of next Month.

A Second Edition of the late *Mr. Hare's Treatiſe on the Conduct of God towards the Human Species, and on the Divine Miſſion of Jeſus Chriſt*, will appear this Month.

A new Edition will ſoon appear of the ingenious little Poem, *La Fete de la Roſe*, by *Mrs. B. Hoole*, of Harrogate, noticed in our Review for July, p. 69.

A new Miniature Edition of *Cambray's* Reflections for every Day in the Month will appear in the courſe of November.

ERRATUM.

In our laſt, page 200, line laſt but 4, for *Bibliomania*, read *Bibliomanes*. The latter word being unuſual, and derived in the French ſtyle, it probably was meant to be corrected when it was brought to the form of the word in the title-page.